

DOMINICANA

PERMISSU SUPERIORUM



Vol. XXXIX. No. 2

JUNE, 1954

DOMINICANA is published quarterly, March, June, September, and December, at The Rosary Press, South Columbus St., Somerset, Ohio, by the Dominican Novices, 487 Michigan Avenue, N. E., Washington (17), D. C.

Subscription price: \$2.00 a year in advance; 50 cents a copy

Entered as second class matter at the Postoffice, Somerset, Ohio, June 19, 1926, under par. 4, sec. 412. P. L. & R. The Rosary Press, Inc., Somerset, Ohio.

CONTENTS

ORDINATION CLASS OF 1954, Province of St. Joseph	115
ORDINATION CLASS OF 1954, Province of St. Albert the Great.....	119
Editorial: SAINT PIUS X AND THE PRIESTHOOD	121
FONS HORTARUM	by Eugene Bondi, O.P. 122
PRIESTLY PERFECTION THROUGH MARY.....	by Ignatius Beatty, O.P. 124
A SINNER, SILENCE, AND A SAINT	by Damian Lee, O.P. 133
THE CATHEDRAL OF FAITH	by Bertrand Boland, O.P. 147
THE PICTURE OF PEACE	by Reginald Peterson, O.P. 152
THE RESTORATION OF ALL THINGS IN CHRIST THROUGH MARY	
	by Michael Jelly, O.P. 167
FRIARS' BOOKSHELF	174
CLOISTER CHRONICLE	210
SISTERS' CHRONICLE	213

J.M.J.D.

*DOMINICANA is indexed in the Catholic Periodical Index
and in the Guide to Catholic Literature.*

6
9
1
2
4
3
7
2
57
4
10
13



ORDINATION CLASS OF 1954, PROVINCE OF ST. JOSEPH

Ordained
to the
Sacred Priesthood

June 12, 1954

at

Saint Dominic's Church
Washington, D. C.

by

The Most Reverend
Bryan J. McEntegart, D.D., LL.D.

Rector of The Catholic University of America

Charles Albert Farrell
Providence, R. I.

James Aloysius Driscoll
Columbus, Ohio

Bernard Lawrence Keitz
Irvington, N. J.

Charles Henry O'Brien
Lowell, Mass.

Maurice Daniel Nelan
New York, N. Y.

Joseph Hugh Mulhern
Worcester, Mass.

Paul William Cronin
North Cambridge, Mass.

John Thaddeus Murphy
Detroit, Mich.

Joseph Clement Burns
New York, N. Y.

Edward Jude Ferrick
Rockland, Mass.

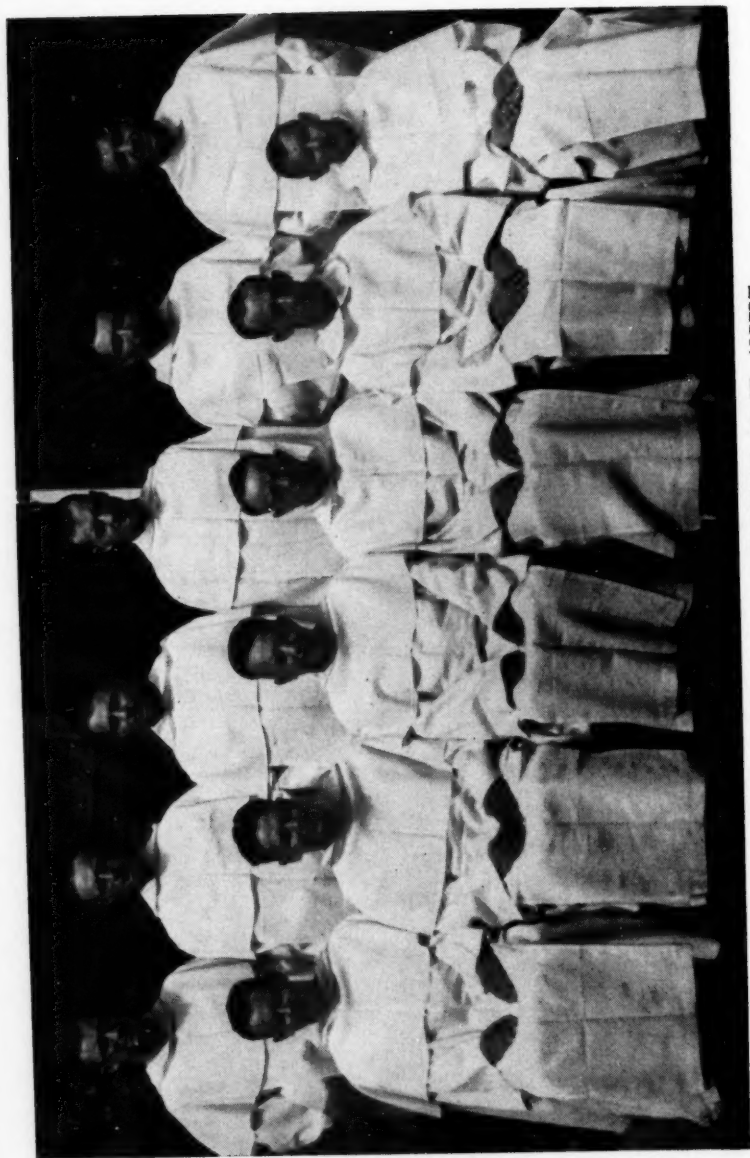
Martin Joseph Jordan
Jersey City, N. J.

OF THE ORDER OF PREACHERS
OF THE PROVINCE OF SAINT JOSEPH

O God, by Whom Thine only-begotten Son has been established High and Eternal Priest, to the glory of Thy majesty and for the salvation of mankind, grant that those He has chosen as ministers and dispensers of His mysteries may be found faithful in fulfilling the ministry they have accepted.

Collect of the Votive Mass of Jesus,
the Eternal High Priest

d
e
s
g



ORDINATION CLASS OF 1954, PROVINCE OF ST. ALBERT

Ordained
to the
Sacred Priesthood

May 27, 1954

at

Loras College
Dubuque, Iowa

by

The Most Reverend
Loras T. Lane, D.D.

Auxiliary Bishop of Dubuque

Albert Moraczewski
Chicago, Ill.

Peter Dunne
Oak Park, Ill.

Ambrose Windbacher
Chicago, Ill.

Augustine Bordenkircher
Mt. Sterling, Ill.

Damain Fandal
Houston, Texas

Ferrer Pieper
Chicago, Ill.

Francis Kelly
Chicago, Ill.

Thaddeus Coverdale
Minneapolis, Minn.

Christopher Kiesling
Elmhurst, Ill.

Kevin O'Rourke
Park Ridge, Ill.

FEBRUARY 14, 1954 — ROME, ITALY

Matthias Simlik
Berwyn, Ill.

OF THE ORDER OF PREACHERS
OF THE PROVINCE OF SAINT ALBERT THE GREAT

The spirit of the Lord is upon me. Wherefore He hath anointed me, to preach the Gospel to the poor: He hath sent me to heal the contrite of heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

Luke, 4, 18-19

DOMINICANA

Vol. XXIX

JUNE, 1954

No. 2

SAINT PIUS X AND THE PRIESTHOOD

No words are more appropriate at this time for the newly ordained Dominican Priests of our American Provinces than those spoken by the recently canonized Pope Pius X to his clergy on the occasion of the Fiftieth Anniversary of his own Ordination to the Priesthood:

There is one quality which indisputably links man with God and makes him the pleasing and not unworthy "dispenser" of His mercy, namely, sanctity of life and morals. If this, which is but the super-eminent knowledge of Jesus Christ, be lacking in a priest, all things are lacking. For when not united with sanctity, that supply of carefully acquired learning, and that dexterity and skill in exercising it, even if they may be able to bestow some advantage either upon the Church or upon individuals, are often the lamentable cause of harm to their possessors. But how many wonderfully salutary works can he, though the humblest, attempt and accomplish for the "people of God," if he is graced and adorned by sanctity, the testimonies of every age bear witness. Sanctity alone makes us what our divine vocation demands, namely, men crucified to the world and to whom the world is crucified; men walking in the newness of life, who, as Paul tells us, show themselves to be the ministers of God "in labors, in sleepless nights, in fastings; in innocence, in knowledge, in long-sufferings; in kindness, in the Holy Spirit, in unaffected love; in the word of truth" (2 Cor. 6/5-7), who seek heavenly things alone and strive in every way to lead others to them.

(Haerent Animo, August 4, 1908)

FONS HORTARUM

EUGENE BONDI, O.P.



RADUATION is a step forward, a progression to a higher stage. Somewhat like St. Paul, the senior "puts away the things of a child" (I Cor., 13, 11) and faces life in earnest. He has matured. So, too, the whole universe has been graduated—it has stepped from the natural to the supernatural order through the diploma of grace. The Blessed Virgin has a special function and place in this new world, a role which is sometimes inadequately understood.

In nature the inanimate bodies—things that do not have life—occupy the lowest grade. For example, the stone exists, has a beginning and an end, and undergoes change; but that is all. A step higher are the plants, which live by developing materially. They grow and die. Close to the stones, yet infinitely superior! Animals, however, also know and love, and because of this humans make pets of them. For animals can reciprocate while plants remain insensible. Above these is man, who thinks and chooses freely and so rules all the inferior grades. He is a long way from the stone, but he is not the apex. There are pure spirits (we call them angels) who are living minds and wills. And superior to all is God; stones exist, He is existence; man thinks, but He is thought. Higher we cannot go.

With grace, however, the order changes a bit. Inanimate things, plants and animals are in the lowest grade, insofar as they are aids to grace. The next level consists of man (all men, that is, save Christ and Mary) and the angels who are the recipients of grace. Their superior is Mary, the Mother of Grace. Higher still is the humanity of Christ united forever to the Divinity and the principal medium of grace. The scale is crowned by the Trinity, grace itself.

In the natural order, each class has its immediate dependence and relationship to its neighbors: the plant depends upon rain and in turn supplies food to the animal. But in the supernatural sphere, everything hinges upon grace which comes principally from God alone. St. Paul reminds us that "the grace of God (is) life everlasting" (Romans, 6, 23), and St. Thomas teaches that man cannot merit eternal life without grace (I-II, q. 109, a. 5). Christ's words "What doth it profit a man if he gain the whole world and lose his soul" (Mt. 16, 26) point out the importance of seeking eternal life. Everything, then, depends for its rank and value on the vital connection with Divinity. This "connection" is Mary; she is man's link with God. Through her they receive grace and eternal life, from her they assume rank and graduation.

Mary's place flows from her Maternity. Because she was predestined to be the Mother of God, the Blessed Virgin was fashioned most carefully by the Creator. The brightest jewels of creation were made for her; she shimmered with graces; her splendor put mankind to shame. God filled her with "the peerless richness of sublime gifts."¹ She is Christ's greatest glory and shares the triumph of His resurrection. She supervises the distribution of graces, she becomes the Queen of men.

The Church emphasizes Mary's singular position by comparing her to a fountain. The symbolism is apparent: the water is Christ's grace, the fountain is Mary, and the drinker is mankind. Man must drink of this water for salvation, and there is but this one fount. A fountain does not produce water but merely conducts it to an opening where water may be conveniently gathered. So, too, Mary does not cause grace, but only channels it to us.

We call Mary "Our Hope." This is a testimony to her power, for hope is had only in those who can help. The Blessed Virgin has power to aid all. St. Ephrem calls her "Mistress of all, under the Trinity," and St. Germain wrote, "No one achieves salvation save through thee."

Mary's position is fixed, and so is the place of the rest of men. They are totally dependent upon her; there is no grace which they have received that has not come through Mary. More important, there is no grace they can receive except through Mary. To overlook this fact and to relegate to the Blessed Mother an inferior role, is to stunt the full flowering of the Christian life. An essential element is then misunderstood and consequently all other parts of the spiritual edifice are misplaced.

Mary's place is not optional in the Christian life, rather it is ordained by God to give life, growth and termination to that life. The more a Christian includes prayer to Mary, the more fruitful will the results be, the easier will impediments be removed, and the more glory will be given to God Whose plan will then be accepted.

Mary and the universe have been graduated to the life of grace. Yet grace and its Author are often cast aside and ignored. The Church, considering the tepidity and indifference of the human race, has emphasized more and more Mary's role. New doctrine is not being introduced; rather the divine plan is made more manifest, in the hope that man will approach the fountain, and so be led to drink of its waters. Thus all things will be restored in Christ, through Mary.

¹ Marian Year Prayer. These sentiments are echoed throughout the prayer.

PRIESTLY PERFECTION THROUGH MARY

IGNATIUS BEATTY, O.P.



TRUE LOVE must bear the sign of the Cross. The love of Mary for her Son was marked with this sign. By her "Fiat" she consented to become the Mother of the only Son of God, Who came to do not His Will but the Will of His Father. She had consented to become the Mother of Jesus—the Saviour, the Redeemer. In the silence of Bethlehem she brought forth the Victim. In the silence of Nazareth she prepared the Lamb for Sacrifice. And in the silence of Calvary she gave back her Son to the Eternal Father so that we might live.

The Angel of the Annunciation invited Mary to unite her will with the Divine Will. The Son of God had been predestined to come down from heaven so that He might lift up fallen man. Mary, in saying "yes" to this divine invitation, consented to cooperate in our redemption. She said, "Fiat; be it done to me according to thy word."¹ Thus Mary made possible not only the Incarnation but also the Redemption. From this supreme act of faith and charity flows the rest of her life. When she consented to be the Mother of the Saviour she accepted in advance all the suffering which the Redemption would involve.

Divine Providence willed to fashion the Redemption of man upon the fall of man. Thus Christ, the "new Adam," and Mary, the "new Eve," were chosen to merit our salvation. Mary has received the title of Co-Redemptrix for "with her Son she redeemed the human race."² What her Son merited in strict justice, Mary merited by claim of appropriateness, founded on her loving friendship with God. The same sacrificial love which was found in her at Nazareth carried her to the foot of her Son's Cross. How many times must she have repeated her "Fiat." How generously she must have pronounced it as her Son cried out, "It is consummated!"

Mary shared in the redemptive sufferings of her Son when His Precious Blood was shed and thus she has an incalculable love for His Passion. It was she who prepared the Lamb for the slaughter. Everything Christ received in this world, save His soul, was derived from

¹ Luke I, 38.

² Benedict XV, *Litt. Apost.*, Cf. Denz. 3034, no. 4.

her. His Body and Blood came from her own flesh. He was clothed by her and His food and drink was prepared by her willing hands. This was her role as Mother of Christ the Saviour. Now she desires to continue her maternal role over the Mystical Body of Christ. The normal means through which His Passion fructifies is the sacramental system of which the priest is the ordinary minister. Thus it is the distinctive office of the priest to share in this maternal role of Mary's by nourishing and caring for the members of His Body. Mary, the Mother who cared for Christ, now ardently desires to take care of those priests who, with the fruits of her Son's Passion, feed and care for the Whole Christ—the Church. For the sake of her Son she always seeks holiness in the priest so that His sufferings and Blood be not spilled in vain.

Mary is the Mother of all men and loves them dearly for she sees in them souls redeemed by the Blood of her Divine Son. But she is especially the Mother of priests for when she looks at them she sees not just redeemed souls but Christ Himself—for the priest is "another Christ." Because of this dignity the priest has a tremendous obligation to strive for perfection. But he also has the consolation that Mary can and will help him achieve this difficult goal.

I—THE PRIEST, AS *ANOTHER CHRIST*, HAS A TREMENDOUS OBLIGATION TO STRIVE FOR PRIESTLY PERFECTION

Our Lord, who is "always living to make intercession for us,"³ is no longer visibly present upon earth but the fruits of His Priesthood are being daily transmitted to men by a visible priesthood. The minister of Christ is not just a representative of the great High Priest, but he acts in the very person of Christ. The glorious title of "another Christ" is attributed to him because the source of all priestly power flows from Christ the High Priest, Who "is the fountain-head of the entire priesthood."⁴

When the priest is clothed with the royal Priesthood of Christ he receives a character by which he is Christ, at least instrumentally. This is what prompted St. Paul to say, "For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ."⁵ Daily the words, "This is My Body . . . this is My Blood," are found on the lips of a priest. His official acts are the acts of Christ for the Priesthood of Christ and that of His ministers is one and the same thing. Our Lord Himself says of His priests;

³ Heb., 7, 25.

⁴ *Summa Theologiae*, IIIa, q. 22, a. 4.

⁵ II Cor. 2, 10.

"He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me."⁶

Officially, the life of a priest is identified with that of Our Saviour and thus he must strive to be personally "another Christ." If he fails in this the priest is guilty of the sterile and fruitless heresy of "official piety."

The priest has a solemn obligation to conform his interior life as far as possible with that of his external ministry. To be convinced of this truth a priest has but to recall the day of his Ordination. On that day the priest received the character and grace to become the mediator between God and man for the offering of sacrifice, and thus took upon himself a special obligation to strive for perfection.

This can be better appreciated if we recall the words of Our Lord at the first Ordination. They were addressed to His Apostles, the first priests, at the Last Supper; "I will not now call you servants . . . But I have called you *friends*."⁷ Thus the priest is a friend of Christ, but what does this bond of friendship imply? We learn from St. Thomas that, due to the mutual compenetration of hearts and minds possible between friends, the lover is in his friend by the fact that he makes his own the very sorrows, joys, failures and successes of his friend. The object of the love of a priest is Christ who should be permanently in his thoughts. A mere superficial knowledge of Christ, his Friend, should not satisfy him. He must long to know Him more intimately and penetrate more deeply into the innermost recesses of His Heart. Thus, being a friend of Christ, the priest ought to model his sanctity after Him, to become one with Him in mind and will. Saint Pius X, in his *Letter to Priests*, remarks; "Since the sure and only sign of true friendship is to will the same thing—*idem velle, idem nolle*; as His friends we must let that mind be in us which was in Christ Jesus, 'holy, innocent, and undefiled.'"⁸

A mediocre goodness obtained by being in the state of grace is not sufficient for the suitable living of this royal dignity. The Angelic Doctor says that "they who belong to the divine ministry assume a royal dignity and *ought to be perfect in virtue*."⁹ A superior excellence of life is required of the priest before his ordination and must continue to develop afterwards. St. Thomas adds; "Holy orders pre-requires holiness, whereas the religious state is a school for the attain-

⁶ Luke, 10, 16.

⁷ John 15, 15.

⁸ *Haerent Animo*, Aug. 4th, 1908.

⁹ St. Thomas, IV Sent., dist. 24, q. 2.

ment of holiness."¹⁰ Thus an initial perfection (*bonitas vitae*) is required of the priest before he receives his sacerdotal character. Father Garrigou-Lagrange, O.P., points out that since the priest ought to enlighten others, it would be fitting that he has outgrown the spiritual age of beginners and has begun to tread the paths of the illuminative way.¹¹

This obligation of the priest to strive for holiness is further emphasized by the fact that at Ordination the priest assumes a duty towards the Sacramental Body of Christ and towards His Mystical Body. The principal reason the priest receives the Priesthood is to celebrate Holy Mass, to make the Son of God present upon the altar and to offer to the Father the Redeeming Sacrifice in a sacramental manner. Christ truly surrenders Himself, for His presence in the Host is not effected until the priest decides to consecrate. Who can deny that this power over the Body of Christ demands personal sanctity on the part of the priest? Christ submits to man, and Holiness itself is fondled!

What profound humility ought to be found in the custodian of such a Captive! The *Curé d'ars* once remarked that if the priest ever fully realized what he does when he says Mass he would surely die—either from fear or from love. Priests have often been reminded by the Fathers of the Church that, by virtue of their Priesthood, they should become victims with Christ. An outstanding example of this is the text written by St. Gregory the Great; "Those who celebrate the mysteries of the Passion of Our Lord must imitate what they are doing. There will truly be a holocaust for us in the eyes of the Lord when we shall have made a holocaust of ourselves."¹² These words strike a familiar note, recalling the admonition given by the Bishop during the Ordination ceremony; "Realize what you are doing, and imitate what you handle."¹³

The very law of friendship demands that the lover take to himself the troubles and sufferings of the loved one, as if they were his own. Thus it is that a devoted mother suffers a thousands deaths when one of her children is sick. If it were possible she would take the sickness of her child upon herself. It would seem incredible for a priest, who daily renews the Sacrifice of the Cross, to refuse to share with full compassion the moral and physical sufferings of Christ and to help bear the torments of His Sacred Heart. It is the lot of

¹⁰ *Summa Theologiae*, II IIa, q. 189, art. 1 ad 3.

¹¹ "The Priest in Union with Christ," p. 45, Newman, 1952.

¹² *Dialogues*, Bk. 4, c. 59.

¹³ Pont. Rom., de Ordinatio. Presbyt.

the priest to undergo with Christ a mystical death on the cross so that he can apply to himself the words of St. Paul, "with Christ I am nailed to the cross."¹⁴ The priest then must be a "living crucifix" united to Christ Crucified, the Priest Who was the Victim at His own Sacrifice!

The Communion of the priest, which is required for the completion of the Sacrifice of the Mass, follows closely upon the Consecration. The Communion is the achievement of a personal union with Christ and presupposes the holiest of dispositions. This union must become more intimate with every reception so that the priest resembles Christ more and more. Christ has given Himself to the priest and the priest must daily give himself to Christ, for love demands a return. The priest must decrease and become less and less and Christ must increase within him. The words of St. Augustine are particularly apropos when applied to the Communion of a priest; "Grow and you will feed on me, for I am the food of grown men. I shall not be changed into you like that which feeds your body, but you will be changed into me."¹⁵ The priest should lose himself in Christ as do the drops of water poured into the chalice at Mass.

The priest, who is "a merciful extension of the great mystery of the Incarnation,"¹⁶ has power over and duties towards the Mystical Body of Christ, namely the faithful. He is so to speak, the sacrament of Christ's burning love for men, a living sign of the boundless mercy of God towards creatures. Thus he no longer belongs to himself but is a public personage and consequently is not at full liberty to judge what to do or how to do it merely in relationship to himself.

The priest belongs to souls and is their pastor who, like the Good Shepherd, loves his flock and knows them by name. He is their father who, by administering Baptism, begets them into the spiritual life. He is their physician who, by absolution and direction, heals and comforts them if they fall. The faithful wish to see in the priest the reflection of Christ and they are deeply wounded if this reflection cannot be found. The priest is the salt of the earth and the light of the world. How monstrous it would be if this salt should lose its savor and this light be put out!

When one considers the work of a priest, the need for personal holiness is most evident. The Word of God which is preached from

¹⁴ Gal., 2, 19.

¹⁵ *The Priest in Union With Christ*, Garrigou-Lagrange, O.P., Newman, 1952, p. 76.

¹⁶ *The Blessed Virgin and the Priesthood*, Rev. Paul Phillippe, O.P. Mercier Press, Cork, 1952.

the pulpit must be living and "proceed from the fulness of contemplation,"¹⁷ if it is to be fruitful. How can a priest expect to kindle the flame of love for Christ in the hearts of his hearers unless he himself be first consumed with this love? How can he give Christ unless he first possesses Him?

The Word of God is truth and of itself is most efficacious, but it can fail to fructify because of the minister of the Word. The words which Emerson applied to himself probably echo identical thoughts in the minds of the laity today; "What you are speaks so loudly to me that I cannot hear what you say." People very naturally consider the quality of the cup, and, if they find it defective, they will ignore the rich wine of truth it contains.

The faithful know that their priests are "other Christs" and thus wish and expect to see Christ in them. The priest, who is called to engrave the image of Christ in the souls of others, continues the office of the Saviour who came to save men. With his whole soul, mind and strength he must strive to emulate the holiness of Christ, and thus be able to say with Him, "which of you shall convince me of sin?"¹⁸

We have seen that the priest has the privilege and obligation to strive for perfection and that this is not an easy task. It remains to be shown that there is someone who can and will help the priest achieve this goal. This someone is Mary who "is in labor again" to form Christ in her priests over whom she exercises a very special maternal love.

II—MARY CAN AND WILL HELP THE PRIEST ATTAIN PERFECTION

It was by her "Fiat" that Mary became the Mother of God. With this act Mary consented to become the Mother of the Word, Who also, according to the Divine Plan, was preordained to be the Head of the Mystical Body. Thus a dual maternity was effected on the day of her Annunciation, for she became the Mother of the Head according to the flesh, and the Mother of men, the members of the conjoined Body, according to the spirit. The Mother of the Redeemer was destined to communicate to men the supernatural life of grace merited by His Passion and Death. The seeds of Mary's Motherhood of men were planted at Nazareth but it was at Calvary that her spiritual maternity received its full perfection.

¹⁷ *Summa Theologiae*, II IIa, q. 188, art. 6.

¹⁸ St. John 8, 46.

The fundamental reason Mary exercises her maternal care over the priest in a very special manner is because she sees in him, not merely a soul redeemed by her Son, but her *Son Himself!* This claim of the priest that Mary is in a very special way his Mother is not founded upon mere pious sentimentality but upon solid theological teachings. She is the Mother of Christ and of "other Christs," and is especially zealous for the sanctification of the priest lest the image of her Son be disfigured. She keeps a motherly eye upon his soul so that the sacerdotal grace received at Ordination may bear fruit. She loves her sons of predilection as she loved the newly ordained St. John who was committed to her care on Calvary. She longs to see her Divine Son mirrored perfectly in them, to see them become His living images. She longs to form Christ in them so that they may be able to say with St. Paul, "I live, now not I, but Christ liveth in me."¹⁰ This is what Mary desires, this is what she will effect if the priest permits. Mary has been called by St. Augustine the living "mold of God," for it was in her virginal womb that God became true man without losing any feature of the Godhead. It is through her alone that a priest can be truly formed into Christ.

Mary knows full well that the thirst of Christ was not fully slaked on the Cross. His Mystical Body continues here on earth to reveal His unquenchable love for His Father. Christ thirsts to love His Father in our hearts for all time and thus wants souls, especially those of priests, to abandon themselves completely to Him and allow Him to satisfy His Divine love in them. Christ thirsts for other humanities in which He can continue His love for the Father. He wishes to act, pray, suffer, live and love in us. When Mary looks at the soul of "another Christ" and then at the thirst of her Son, her maternal heart overflows and almost bursts with love and solicitude for her adopted sons. She desires and obtains the necessary graces so that the priest can make his heart like unto the heart of St. Paul which has been called "the heart of Christ."

Because the priest is "another Christ" by virtue of the indelible character imprinted upon his soul at Ordination, he should possess the utmost confidence that Mary's motherly love will continue when all other loves fail. The love of our earthly mothers is tremendous but it cannot even begin to compare with the love of our heavenly Mother. Earthly mothers do not desert their sons who are in need, no matter how low they have fallen or how far away they have strayed. Nor does Mary desert the weak and stumbling priest. Not

¹⁰ Gal. 2, 20.

too long ago a census taker approached a mother of a very large family. With a knowing smile she asked the mother which one of her children she loved the most. Without hesitation the mother calmly and lovingly answered "the one who is sick until he gets well; the one who is away until he comes home again." Sickness or absence did not diminish, but rather increased, this mother's love for her child. Though the priest be diseased with sin and far away from the life of grace, Mary still sees in him the image of her beloved Child. After all, did not her Son come to save sinners?

We know that Christ's mission was a priestly mission whose purpose was to offer to God the plenary satisfaction which would win Divine pardon for sinful humanity. Christ was consecrated by His Incarnation, and thus, by becoming the Son of Mary, He was made Priest. Now it was at the Cross that Mary, in union with Christ's highest priestly action, completely became our Mother. Calvary was the place where all the graces of our vocation and priestly life were merited—and this was accomplished by the Blessed Mother with and in Christ. Divine Providence has from all eternity decreed that a priest should be called to the Priesthood by virtue of the merits of Christ and through Mary, in answer to their common prayer.

By her intense "Fiat," motivated by a burning selfless love, Mary first conceived Christ in her heart, and then in her womb. This same charity urged her Immaculate Heart to unite itself to the Passion of her Son. The Blood of Christ and the tears of Mary were only the outward manifestations of the inward oblation which won life for mankind and also the calling of men to participate in the Priesthood of Christ.

Further, a mother not only begets her children, she nourishes them. Mary, too, not only helped give birth to our Priesthood but she nourishes it, and thus no priest can afford to overlook the fact that every grace which he receives and of which he is the minister is due, after Christ, to Mary. Keeping this in mind, we can read with a much fuller understanding the words of Saint Pius X; "From this community of will and suffering between Christ and Mary 'she merited to become most worthily the Reparatrix of the lost world' and Dispensatrix of all the gifts that Our Saviour purchased for us by His Death and by His Blood."²⁰

We might note in conclusion that, after Christ, the priest is totally dependent upon Mary because God has so willed it. Unless the priest becomes a child of Mary he will never be truly "another

²⁰ *Ad Diem Illum*, Pope Pius X, Encyclical Letter, Feb. 7, 1904.

Christ." Mary sees her Son in the priest and wishes to conform his life with that of Christ's. The life of Christ was a litany of suffering and love and so also must be that of the priest. Mary can and will help him to take up his cross for she herself knows the true meaning of suffering and love. After Jesus, no one suffered more than His Mother. Christ redeemed us chiefly by His Passion and Death, and the dolors which were the lot of the Man of Sorrows echoed in the maternal heart of the Mother of Sorrows. She suffered not a martyrdom of an instant but one of a lifetime; one which was continually being offered upon the altar of her sorrowful heart. It is Mary who will help the priest make use of all the contradictions and pinpricks of daily living, for these are the fuel for the fire of love. The priest must be like the shepherds of old who, watching their sheep in the winter, had from time to time to leave and brave the cold to find more wood to burn. Mary can and will help the priest brave with love the trials and difficulties which he will surely encounter so that he might be the living image of Him Who is Love!

Mary will help the priest live a life of humility as Christ did for those thirty years of silence. She wishes him to be a holy and fruitful servant of his flock, as Christ was for those three years. And she ardently prays that the priest will be completely transformed into another Christ" by submitting *all* to God as Christ did for those three hours!

A SINNER, SILENCE, AND A SAINT

DAMIAN LEE, O.P.



HE SILENCE of the sinner and the silence of the saint both sound the same. The ear cannot detect any difference between the silence of a person making his way up the aisle of a dimly lighted church to kneel before the Blessed Sacrament and the silence of a thief making his way up a dimly lighted alley to break into a jewelry store. Both move in silence, and silence is a mystery to the ear.

THE MODERN, SILENCE, AND MYSTERY

Silence is a mystery to the modern. The modern is immersed in the things of the senses, so silence is foreign to all the things he knows and loves. The modern wants to see and touch, to taste and smell the heavy crust, and hear the empty rattle of the world. Only then does he feel secure in his world of the senses. Silence, however, does not bow down and do reverence to him or his world. Like every mystery beyond reach of the senses, silence is a subtle mockery of the modern way of life. It remains quiet, unperturbed, aloof from all the things in which the senses so delight. In its own quiet way it evades modern scientific analysis. Silence cannot be weighed or measured. The chemist will never find it in a test tube, for it is neither component nor catalyst. The technician might try to record it, amplify it a thousand times, but he would record nothing, amplify nothing, and when the recording was played back, there would be nothing but a most embarrassing silence. Science can tell us nothing about the bouyant silence of the cloister, nor the depressing silence of the dungeon. To the modern they both seem the same. To the modern all silence means the same emptiness, loneliness, desolation. They see in it only a sign of inactivity and call it an enemy of progress. They feel that for a man to impose a rule of silence upon himself, or to seek out moments of silence is a sign of lethargy and ignorance.

Yet the modern world trips over a treasure when it fails to find deeper meaning in silence. The "Dumb Ox of Aquino" was so called because of his silence, yet this silent young man became St. Thomas Aquinas, the Angelic Doctor . . . the Universal Doctor of the Church. His silence was not a sign of lethargy nor ignorance. There are times

when a mother knows that silence is not a sign of inactivity. A mother very often says, "I'd better go see what the children are doing, they have been quiet too long." Even the modern should know that silence is not a sign of inactivity. The world does not bump around its course like a wagon on a cobblestone road. Down through all ages past, even to modern times, the whole of the universe carries out its tremendous task in the silence of the night. Yet Christians, more than anyone else, should know that silence is not a sign of inactivity. The greatest activity the world has ever known took place in silence. "While all things were in quiet silence and the night was in the midst of her course, Thy Almighty Word, O Lord, came down from heaven from Thy royal throne."

ST. THOMAS, SILENCE, AND MEANING

The language of silence is eloquent, but it speaks to the mind and not to the ear. The world does not understand its language, or thrill to its eloquence, but silence has always been a joy to the Christian. Christianity has always been interested in silence, from the silence of the first Christmas night; through the silent years Jesus and Mary spent together in Nazareth; through the silent years of Christianity entombed in the catacombs; through the ages that brought silence out of the bowels of the earth and gave it cloistered gardens in which to delight; up to the modern day, when, in the din of busy towns and cities, silence has cathedral walls wherein to rest. Christians have always been careful to guard silence as most precious. They have always kept it as an adornment of their beloved shrines; their churches, convents, monasteries, and their own hearts.

Many Christian writers have treated of silence. Religious orders and congregations include silence among the disciplines to be observed. Some religious have a particular obligation to observe strict silence. Some have found in silence a general virtue, calling it the custodian of many virtues. Others have given it the place of a virtue as a species under modesty. Yet St. Thomas, the Master of Theologians only speaks of silence a few times in all his works, and then, only in treating of some other subject. Concerning the unity of form in baptism, he mentions silence as an interruption of speech. He lists silence among the regular observances to which a religious, if consecrated Bishop, is not obliged. It would be impossible, then, to construct a tract on religious silence from the writings of St. Thomas. Yet if the definition of material silence is seen in the light of St. Thomas'

¹ Officium from the Mass of Sunday within the Octave of Christmas.

teaching on privation, it will be possible to discover many meanings of silence. The "negation of sound" as it is found in the universe can have diverse meanings when viewed under particular circumstances, for the negation of a form in a subject has diverse meanings in reference to diverse subjects. Material silence is a negation of the form "sound" in a subject. Silence can only be understood by the mind in the light of the reference the silence has to different subjects. In St. Thomas' teaching on privation there is a key for unlocking the mystery of silence. If the lead he gives be followed silence will begin to speak. This will not be an exclusive discussion of religious silence, but a broader discussion touching many types of silence. Such a discussion and understanding of silence can effect a deeper appreciation for the silence Christians should know, love, and practice.

THE KEY, SILENCE, AND CREATION

God spoke and the world was made. Nothing existed before the "fiat" of God gave things their being. The silence that preceded creation was nothing. It had no meaning. But when God gave existence to the world, He gave meaning to silence. Though silence was, before creation, a simple negation; since the creation of a material world, silence takes on meaning. Silence, as it is in the world, is not a simple negation, but rather a privation, that is, "the lack of a form in some subject." Strictly speaking, privation implies an imperfection for it is the lack of a form in some subject which ought to have that form. The singer who is deprived of the use of his voice suffers a privation in the strictest sense, since, as a singer, it is proper to him to have the use of his voice. On the other hand, not every privation is to be understood so strictly. St. Thomas says, "Privation may be taken many ways."² It may be called a privation if something lacks that which, though not proper to itself, is proper to another. St. Thomas gives the example of the stone that is called dead. The stone lacks life, but it is not proper to the stone to live, so the "dead" stone really suffers no imperfection. With regard to silence, the example may be given of the guardian angel operating at man's side. His operation produces no sound. He never squeeks and, therefore, never has to be oiled. Yet the lack of sound in the operation of the angel is not because of some imperfection in him, but rather because of his more perfect spiritual nature.

There is another way in which privation may be taken. It stands between the privation of a due form and the privation of a form that

² *Summa*, St. Thomas I, 33, a. 4, ad 2.

does not belong to the subject. This third way is defined by St. Thomas as "the lack of a form in a subject which is in potency to that form."³ This definition fits that silence which is the lack of human speech. Man is in potency to speak when he is not actually speaking. When man is silent he lacks the form "speech" to which he remains in potency. It is proper to man to speak in the sense that no other creature speaks but man, however, it is not proper that man should always be speaking. There are times when a man should speak, and there are times when he should not. To remain silent when one should speak is to be lacking in a due and proper operation and is an imperfection. There are times, also, when a man should not speak, and to remain silent is a proper and due perfection. It is here that silence takes on a moral character. The proper use of silence can be reduced to particular virtues. Thus the man who keeps silent in order that another may speak is practicing the virtue of charity, while the man who keeps silent in order to restrain anger is practicing the virtue of temperance. The improper use of silence, on the other hand comes under the vices. The man who keeps silence in order that, by his silence, another might be unjustly punished, is doing an injustice. The lack of sound, or material silence, is not the virtue or the vice. In itself, the lack of sound has no meaning, but only when it is seen as a lack of human speech ordered by the reason to some proper end does it take on moral significance.

A consideration of silence as a privation, then, shows that there can be many meanings to the moments of silence of which we may be either participators or witnesses. In choosing to be witnesses of material silence as it is found in the lives of others, we will attempt to discover what the "lack of sound" means to them. With this in mind we go on next to consider;

DRAMA, SILENCE, AND A PAUSE

Silence is full of meaning. Many times a farmer has gathered in his cattle because the still air, the motionless leaves, the silence of the countryside told him of an approaching storm. The silence that precedes a storm is different from the silence that follows a storm. The first is an ominous silence, the second a refreshing silence. Both have meaning in relation to the storm. Just as the silence of nature speaks, so too the silence of man. Two actors might be equally qualified in their poise and appearance, in the quality of voice and enunciation, but the one who knows how to utilize the dramatic pause will be by

³ *Ibid.* I, 66, a. 2.

far the better actor. He can transform a drab recitation of the other into a stirring interpretation. The silence of a dramatic pause is a "significant" silence. Though the lack of speech has no meaning in itself, the silence draws its significance from the words or actions that precede and follow. The mind can discover the secrets that the silence clothes in soundlessness.

In analysis of the dramatic pause it will be found that the silence indicates a hidden change, an interior change either in the speaker, or one which the speaker wishes to effect in his audience. In a general way the actor utilizes the dramatic pause to interpret some change in the character he is portraying, whether it be a change of emotion, attitude, intention, or decision. The silence allows the time for the inner change to take place. Then he picks up the new thought or new tempo. The more the actor understands and measures the hidden changes, the more natural his timing and the more perfect his art of verisimilitude. The comedian uses the pause in speech to great advantage. He carries a story to a certain point, pauses to allow the hearer to draw a logical conclusion, then flips the hearer's mind over his shoulder and carries it away with his own unexpected or incongruous conclusion. The lecturer too uses the pause. His pause is usually to effect a change in the audience. The lecturer may suspend a thought in order to arouse the wonderment of the audience, to emphasize a particular word or phrase. He will pause before attacking a new line of thought, in order to allow his audience to adjust to the change. He might pause merely to relax his audience after a difficult or moving part of his lecture.

The importance here is that the silence does have purpose and meaning. It is not an empty silence. Something is happening. There is activity of the mind, the heart, or the emotions. The silence takes on specific meaning in relation to the activity which takes place within the man. Thus the silence one would hold in the presence of a king differs from the silence that surrounds human tragedy. The ear would attend the court of a king in vain, for silence in itself does not speak of majesty. Yet the mind can understand a majestic silence, not so much because of the silence, but because it knows the awe at the majesty of a king. The ear could not tell the heart to weep at a funeral, for silence, in itself, does not reveal sorrow. Yet the mind can understand a sorrowful silence, not because of the silence, but because of the sorrow at the death of a friend. It is a rather significant fact that the words we hear used to describe silence are, usually, something like this; an eerie silence, a terrifying silence, an ominous silence, an embarrassing silence, an empty silence, a desolate silence,

while we seldom hear of a joyful silence, a recollected silence, a contemplative silence, a holy silence. It is indicative of an age that has found horror and emptiness in the world, but does not understand the beauty of God.

THE SINNER, SILENCE, AND THE SAINT

The silence of the sinner and the silence of the saint both sound the same but they are not. The silence of the cloister can tell nothing of the peace that dwells in the soul of the saint. The silence itself is too fragile to carry the grossness of a word that might explain. But the soul of a saint can tell much about the silence in which it lives and loves and finds its happiness. The silence of a dungeon can tell nothing of the terror and despair of a thousand and one sinful exploits. The silence itself is too simple to spell out the chaos of a soul without God. But the soul of the sinner can tell of the empty, hollow silence in which he dies a thousand deaths and finally finds despair. The mind can discover the meaning silence has for the sinner and for the saint by investigating the activity of their souls.

SIN, SILENCE, AND TERROR

Every man must live with himself, but few live a truly interior life. "As soon as a man ceases to be outwardly occupied, to talk with his fellow men, as soon as he is alone, even in the noisy streets of a great city, he begins to carry on a conversation with himself. If he is young, he often thinks of the future; if he is old he thinks of the past. . . . If a man is fundamentally egotistical, his intimate conversation with himself is inspired by sensuality or pride."⁴ Man lives an inner life, but it is not necessarily an interior life. For the man without Faith his inner life, his silent conversation with himself, is a living death.

The greatest terror for a man without faith is the silence that would leave him alone with his own thoughts. Man fears the silence of his soul for the truth of what every man is can make itself known in the silence of the heart. A proud man can put a false bottom in his heart and fill the rest with self aggrandizement and illusion. The sensuous man can build a facade for his heart and paste it with the ornaments of pleasure. But when the proud man ceases to speak of himself and looks at himself in silence he knows the emptiness in the depth of his heart. And when party favors of pleasure begin to fade, when the walls of the facade have crumbled and the silent rubble

⁴ Three Ages of Interior Life, Garrigou-Lagrange, Chap. II, Vol. I, pg. 40.

remains, the sensuous man knows the gnawing abyss in the silence of his heart where the soul of his true self lies dead. Man can try to escape from the silence into the exterior world of the senses. He can throw himself into feverish activity to gainsay the silence. He can plunge back into the sea of pleasure to drown the silence. But the silence he has met in the depth of his heart he can never escape. Man cannot outrun the emptiness in the opened tomb of his own soul. He cannot drown the terror of having seen his own grave.

DEATH, SILENCE, AND DESPAIR

Silence cannot be destroyed. No matter what man thinks of it, it is something with which he has to deal. It always stands before him. It always holds fort within him. The forces that can bring death surround man, he must face them every hour of the day. The potentiality to die rests silently within man awaiting the forces of death to break through the flimsy barrier of the flesh. Man the composite of body and soul must die. The body and soul will inevitably be separated and a deathly silence shall conquer. For the man without faith that silence is despair.

The man who walks into the face of death must deal with that silence. The deathly silence that precedes a battle falls upon the shocked figures of men long before the shells. "Everyone looks at everyone else as though each man were trying to gather in the nearness of his fellows for strength against a loneliness that might come too soon."⁵ But there is none who can reach him. He can gather no strength against the silent potency to die. No one can give him strength to keep body and soul together. He can die. The silence around him tells him of forces being gathered against him. The silence within him tells him how weak he really is, how little he is master of his life. He knows it might be only a stray fragment, but all the days and hours of training, all his strength and all his skill have no way of countering it. Life hangs on a thin thread of contingent happenings which are completely out of his control. He knows he is weak. In his weakness he knows his loneliness. He might try to reach back into the past, for the strength of a word, a smile, a touch, but the past is always just out of reach. He might paper the walls of his heart with hope against the future, but the silent walls still hold him a prisoner within himself. He knows he is lonely. And in his loneliness he knows his weakness. Man must die.

If such a man knows nothing of the God that brought him into

⁵Beach Red, Peter Bowan, pg. 6, Random House.

existence and holds him in existence, if he knows nothing of his own immortal soul, nothing of God's redemptive plan and promise of eternal life; if he has known only and seeks only after the pleasure of his lower appetites, that silence is terror. If such a man has not a love for God, and faith in His Goodness and hope in His Mercy that silence is despair, for his soul is already dead. There is something terrible about the blinding flashes and thundering blasts of battle, but something more terrible is that some of the twisted bodies that are carried from the front lines are casualties of silence, more than of war. Some of the popular interpreters of combat life who lived to march in the victory parades, yet who display their twisted thoughts in their books of skepticism, determinism, fatalism and despair are not so much casualties of combat as they are casualties of an interior war that was waged in the silence before battle.

LOVE, SILENCE, AND LONELINESS

Everyone has heard a youngster plead for its mother to read a bed time story. There is an urgency in the cry that betrays more than a childish desire to hear a childish story. The child is not so much interested in the story as he is the nearness of a voice he loves. He wants to shut his eyes, rest, and still have the assurance of a loved one close to him. When he is tired and sleepy, when he is at his weakest, he doesn't want to be left alone. The child outgrows the crying stage, he outgrows the need for mother, he outgrows his desire for childish stories, but the man never outgrows his need for another. The mind of man is always searching for something that can satisfy his desire for happiness. The heart is always reaching to embrace what the mind sees as good. Yet if man does not lift his mind beyond the things of the world, and set his heart on the God Who stands over the world, he will never know where happiness is to be found. There will always be a loneliness in life that nothing in the world can fill. Man can find many good things in the world, but when he has embraced them, he finds that they cannot yield up the full measure by which the mind measures goodness, nor can they completely satisfy the requirements which the will prescribes for happiness. No good in the world can ultimately satisfy the will of man which seeks concrete good under the measure of the universal concept of goodness in his mind. Man finds loneliness in the midst of plenty, for the heart that seeks rest in final perfection cannot be satisfied with a world full of means.

Man needs another who can fulfill his desires to know and love, and satisfy his longing to be known and loved in return. He cannot

find the perfect other in the world, not even in human love. Certainly young lovers cannot rest in the assurance that they are mutually known and loved. That is why they must speak almost continuously while they are together. They must exchange their thoughts and feed their growing love with knowledge of the beloved. They turn to gifts and acts to express their willingness to give themselves to and accept the beloved. Then love begins to simplify. New words are not necessary. Love begins to retrace and deepen its path by repeating the words, the gifts, the affections. When love has matured, when every word of the loquacious young love has been seasoned by the fidelity of time, when the lover has given all it can to the beloved, there remains the silent love that cannot be expressed. The silent exchange of a glance or the touch of a hand reaches deep into the heart to acknowledge and accept, to give and to will a love that cannot be put into words. No words could express, nor affections exchange the simplest, purest moment of human love, when it stands in silence. The lover asks only the silent presence of the beloved.

Yet in that silence there is a certain sadness, and a terrible loneliness, for even the simplest, purest moment of human love cannot fill the silence of the human soul. Despite all the poetry and songs of human love, when a father and mother stand at the bedside of a dying child they learn a hard lesson. There is a limit to human love. The father might try to understand the mother's heart, but he cannot. He can't possibly understand all the secret, hidden, intimately personal, exclusively motherly exchanges of love that are buried in the sorrowing heart of the mother. He cannot truly understand the mother's love. Though he would like to hold her hidden heart in his hands and comfort it, still he has no way of reaching it and no way of comforting it, if he could. Nor can the mother truly understand the father's sorrow, the father's heart, the manly love. His has been a protecting love, a providing love. He has manfully spent his energies in providing and protecting his wife and his child, but this moment leaves him a helpless figure. He cannot protect the mother's heart from the overwhelming sorrow, he can no longer provide for the child. He might place a strong hand on the mother's shoulder, because his will can still command the movements and strength of his own hands, but his love for her is helpless. When the mother and father face each other in silence they know deep in their hearts that there is a limit to human love beyond which the soul cannot reach. Every lover must finally realize that there is a dungeon in the depth of the heart where man is confined to himself, where he must live with himself, and no human person can gain entrance.

The perfect union of lover and beloved cannot be found in human love. The final perfect union is always just out of reach, always just beyond the touch of the hand, resting just behind the smile, lingering somewhere in the quiet depth of the eyes, always silent in the untouchable deep of the heart, always pleading for a more perfect union, even sighing for a more perfect lover. There remains in every human heart an eminently personal place that cannot be violated by human love. There remains a silent, cavernous capacity to be known and loved in a way in which no human lover can know and love. So even at the heights of human love there is a silence. The silence tells of human loneliness. It tells that the mind and heart of man must look beyond the world to find the perfection of knowledge and of love, to find the "other" who can perfectly know and endlessly love the "I".

ST. THOMAS, SILENCE AND THE MIND

Looking at silence through the activity in the soul of the proud and sensuous, we have found that for them silence is frightening for it takes away their world of activity. Seeing the silence of eternity through the activity of the soul without faith, we have seen that silence means emptiness and despair. Glancing at human love, we have found that the silence at human love's purest moment means loneliness to the human lover. It remains then to see what silence means to the saint. As far as is possible, we will try to look at silence in reference to the activity in the soul of the saint.

Though St. Thomas never wrote a tract on silence, the modern can learn a fuller meaning of silence from this Doctor of Truth. He can learn something of what silence meant to Saint Thomas by considering the works of St. Thomas. The words St. Thomas wrote, the words he spoke in his lectures and sermons represent hours of silence, for his words and his works were the fruit of contemplation. St. Thomas did not confect the truth he wrote and spoke, he did not dream up the Summa. He was not a Master of Sacred Theology until, in the silence of his cell, he had first become subject to sacred truth. It is one of the mistakes of the age to try to plan, or produce, or create, or be master in the exterior world, without first becoming the humble, silent subserviant of truth. St. Thomas studied before he spoke. His silence is little known, but, his works tell of a love for the silent activity of a mind devoted to truth, subjected to truth, disciplined in truth, conformed to truth. The silence that smiled through his cell was not an empty silence, a lonely silence, an inactive silence. The silence was not the silence of the idler, the dreamer, the illusion-

ary. The silence was not filled with the creative activity of the artist or poet, nor the vain activity of the novelty seeker, nor the capricious activity of the curious. It was the activity of man's highest faculty, the intellect, contemplating the highest truth, God. It was the activity of a soul that seeks to know God in truth, for it desired to love and serve the true God. In that silence there was the peaceful, joyful activity of a mind alive with Faith, nourished by the word of God, sustained by its own subjection, and made strong in truth. The truths which he wrote and spoke were the result of an intimate, personal, studied search for God, and the fruit of contemplation of those truths when possessed. Silence was not a terror to St. Thomas, nor was silence an emptiness. He filled the silent hours of his life with the contemplation of truth. He was not lonely in that silence, for the Truth was God.

ST. THOMAS, SILENCE AND THE EUCHARIST

If it is true that St. Thomas found profound spiritual activity and strength in the silence of his cell, how much more was his soul filled in the silent presence of the Eucharist. The silence of the Eucharist speaks to the soul that approaches the Altar with Faith, Hope, Love. The idols of pagan altars are made in the form of the living, but have no life. They appear to the senses as living, but are dead. They "have mouths, but speak not; they have eyes, but see not; they have ears, but hear not."⁶ The God of our altars appears to the senses as bread and wine, but the living Christ, Body and Blood, Soul and Divinity is substantially present. In His silent presence, He knows and loves. His knowledge reaches into and knows the depths of the soul as it can be known by no human lover. He hears the prayers that well up out of the silence. The Eucharist speaks of a love that can sound the depths of the human soul, that can fill the yearning of the mind to know perfect truth and of the will to possess perfect happiness.

In the Office St. Thomas composed for the feast of Corpus Christi he shows the way to find the Truth and Goodness of the Eucharist. In the "Tantum Ergo" used at Benediction St. Thomas urges

"Let us therefore, prostrate, adore so great a sacrament
and let the Old Law give way to the new rite: let faith
supplement the defect of the senses."⁷

⁶ Psalm 113, v. 13 and 14.

⁷ Literal translation. Hymns of Dominican Missal and Breviary, Byrnes' Herder.

Only in the light of Faith does the silent presence of the Eucharist speak. But to the soul with Faith the silence of the Eucharist is eloquent.

THE EUCHARIST, SILENCE, AND ELOQUENCE

God so loved the world that He sent His only begotten Son, the Word made flesh to institute a new era of love, to reestablish a friendship lost, to bring the fulness of love, to unite once more helpless man to Almighty God. Like the young human lover Christ spoke to man, but because He was Divine, He told of the things of God. He revealed intimate secrets of love hidden in the Godhead. Like a human lover He brought gifts, but because He was Divine, His gifts were not limited as those of a human lover. When He had compassion on the blind, and the sick and the lame He could do more than offer support with the touch of His hand. His touch had the power to reach inside and heal. The call of His voice had the power to penetrate the bodies of the dead, to give hearing to dead ears and life and strength to be obedient. "Lazareth, come forth."⁸ But more, His gifts were for the souls of men, to forgive sin, and raise the soul to supernatural life. His words were a pledge of Divine Love. His actions were proof of Divine Love. "Greater love than this no one hath, than one lay down his life for his friends." The final proof.⁹

But the age of love did not end with His death, it only matured. It was no longer necessary to speak like the young lover. He had revealed Himself and the truths of the Godhead. He had founded a Church to guard and teach these truths. He had instituted the sacraments to continue His gifts of grace. It was no longer necessary for Him to prove His love. Henceforth there would be no need for man to see His hands outstretched to believe in His compassion. No need for man to see His feet walking about the earth doing good to believe in His mercy. No need for man to feel the touch of His hand to be raised from the death of sin. Man had His Church, His sacraments, His priests. There was no need to hear the call of His voice to believe in His love. He could now stand hidden and silent from the eyes and ears of man. His love had reached its simplest purest moment. It was the seventh day of the new love. It was time for Divine Love to express itself in Eucharistic silence.

St. Thomas had no secret except the silence he used so well. In the silence of his room he came to love the truths of God. In the silent

⁸ John 11, 43.

⁹ John 15, 13.

presence of the Eucharist, St. Thomas found Truth itself, the Word made Flesh, living and loving. In the silence of the Eucharist he found the great truths of Christianity, the Incarnation, the Institution of the Blessed Sacrament, the Crucifixion, and Eternal Glory, all speaking out to Him. And in answer He wrote the beautiful Hymn of praise "*Verbum supernum prodiens*." In a single verse of unparalleled content and beauty he gives us the fruit of the silent activity of his great contemplative soul.

"Being born, He gave Himself to us as companion,
Eating, He gave Himself as our nourishment
Dying, He gave Himself as our ransom
Reigning, He gives Himself as our reward."¹⁰

St. Thomas has bestowed great treasures of knowledge about God and the things of God to the Church through his theological works. Yet each word bespeaks his love for the full, active silence of contemplation. St. Thomas wrote only a few poetic hymns all of which concern the Eucharist. They speak of his love for the joyful, happy, and holy silence of Eucharistic adoration.

SUMMARY, SILENCE AND SANCTITY

There is a silence as empty and hollow as a well without a bottom; a silence as shallow as a mind without truth; a silence as lonely as a heart in despair; a silence as dead as a soul without grace. It is the silence of the sinner. He forseees it in death, and finds it in life, no matter what he touches, what he knows, what he loves. In the silence that leaves him alone with himself he finds it in his own soul. He hates silence. It is his first taste of the desolation of hell.

There is another silence as full as the contemplation of truth; a silence as active as a mind that accepts the fullness of Wisdom according to the word of God; a silence alive with Faith, Hope and Love. It is the silence of the saint. It is the silence of a recollected soul. Such a person finds the truth of God in everything he touches and knows and loves. In the silence that leaves him alone in the world he finds the true living and loving God in his own soul. He loves silence. It is his first taste of heaven.

Christians know the treasure of silence. They know that silence alone will not change the soul, but they also know that the activity of the soul can change the silence from emptiness to fullness. The moments of silence in every life are the minimum requirement for a

¹⁰ Literal translation. Hymns of Dominican Missal and Breviary, Byrnes' Herder.

recollected soul. The soul needs silence. The soul needs those precious moments when it can draw away from exterior activity and reclaim itself. It needs silence so that, apart from the world, it can draw spiritual strength, the knowledge to direct its acts, the will to perform them, the grace to accomplish God's will in all things. For those who wish to seek God, silence is a garden enclosed where the soul can pour itself out to the Beloved, and the Beloved pour forth His grace on the soul. The moments of silence that are found in the life of every man can reflect the fruitful hours of silence which the rules of the cloister prescribe in letter, and urge in spirit with the words "Sanctissime silentii lex," the most holy law of silence. It was that silence, so different from the empty silence of the world, that guarded the path, and helped, in its quiet way, to bring the "Dumb Ox of Aquino" to the lecture platform, a Master, and Master Thomas to his knees before the Blessed Sacrament, a Saint.

THE CATHEDRAL OF FAITH

BERTRAND BOLAND, O.P.



HE YOUNG SEMINARIAN lays his theology text on the desk. His mind is crowded with wonderful ideas, ideas about God and about the great edifice of Theology—that magnificent structure fashioned under the omnipotent hand of God and the created hands of men. And one thought, one question persistently plagues him, “How has the science of Theology become such a glorious monument of truth?”

A few centuries ago this same problem must have weighed heavily on the mind of a young Spanish student of Theology. That youth was Melchior Cano. He too was astonished at the fabulous amount of knowledge that had been compressed into his Theology text. His youthful mind was struck with such erudition and he realized that the wisdom of the ages was at his finger tips. As a result, similar questions arose in his mind, “How has theology become such a glorious monument of truth? Who built it? What materials went into its making?” Surely it must have been thoughts such as these that inspired him to leave a great theological work to the Catholic Church, his *De Locis Theologicis*.

In resolving these questions in his own mind he unveiled the beauty and grandeur intrinsic to the science of Theology and, lest the fruits of his contemplation fade into oblivion, he wrote his thoughts down so that all might benefit from them. These thoughts contained in his *De Locis Theologicis* are the blueprints for the construction of this Cathedral of Faith.

Before beginning actual construction of an edifice, however simple in design, there must be a levelling off of all obstructions which might hinder the laying of the foundation. Here we will use Cano's preliminary remarks in order to establish a common ground upon which to proceed.

Having paid tribute to his predecessors in the field of Theology, Cano mentions two fundamental sources from which all sciences proceed; reason and authority. He then emphasizes the order in which they are to be approached. In most sciences reason rules supreme while authority is just a bolstering element. In the case of Theology, authority holds supreme dominion, reason being nothing more than

an aid for a fuller understanding of things revealed. The authority of God through His Holy Church is the most powerful of all authorities both for the theologian and the faithful since it endows us with absolute certitude. Nevertheless, reason also must play its role in assisting man to a fuller and better understanding of sacred truths and mysteries. While reason is a feeble instrument in penetrating things divine, it does lead a man to these truths in a more intelligible fashion and hence a more human fashion. It has often been objected that reason was an innovation on the part of the Apostolic Fathers or of the medieval scholastics. This is simply not true. Christ, the Supreme Teacher, led mankind to the understanding of the supernatural through the natural; principally through His miracles and parables.

Cano now reveals the nature of his theological places. They are fonts from which theologians take their arguments to refute religious errors or to bolster religious truths. He was by no means the first to draw from these fonts but he was a pioneer in arranging the truths of theology and showing the role each has to perform. Briefly he explains the contribution which each font makes in the development and erection of this resplendent temple of Theology. From this point on the actual raising of the Cathedral of Faith will be accomplished.

Of immediate necessity is the essential and fundamental element, the foundation. For Melchior Cano the foundation of Theology is revelation and tradition. These are the firm rocks which were first given to the Apostles by Christ, then passed on to the Church to guard and build upon.

Revelation is the sacred word of God and hence ranks first in the field of Theology. It is the very heart and core of Theology. Throughout the many centuries of the existence of Holy Mother the Church, Sacred Scripture has been abused by men who wish to inject their own opinion into the word of the Holy Ghost. Because of this, Catholics more and more turn to the Spouse of Christ and Her Scripture Scholars to interpret and clarify the passages of Holy Scripture. Everything contained in both the Old and the New Testaments has an infinite wealth of meaning and we rely on these experts to extract this meaning so that we may be able to live by the word of God more abundantly.

Tradition is the living voice of Christ echoed by His Apostles and His Church throughout the ages. Tradition is nearly as old as man himself. In the *Antiquities of the Jews* we read how Seth, knowing from tradition the words of Adam regarding the destruction of the world by water and fire, built two pillars upon which he wrote certain scientific discoveries so that they would not perish from the

earth. ¹Tradition in its true sense does not consist in facts written on tablets or skins but rather they are truths written in the hearts of men. St. John bears witness to the importance of tradition in the last verse of his gospel story; "But there are also many other things which Jesus did, which if they were written every one, the world itself, I think would not be able to contain the books that should be written."²

The problem which now presents itself is the raising of the super-structure, the shell which is destined to give the basic form. This shell we may very aptly term the Catholic Church in Her teaching authority. The Church is to be considered as the society which is exclusively united in the faith and calling of Christ whether its members are in the state of grace or sin. Since it is the ordinary custodian of divine truth the Church really includes the next two theological founts, the Roman Pontiff and the Councils of the Church, for the power of both spring from the divinely founded Church of Christ.

Having completed the super-structure we must turn to the task of preparing a sanctuary where the sacred liturgy may be performed with proper solemnity. Like all great Churches and Cathedrals this sanctuary must have choir stalls where the ministers of the Church may sing the praises of God. These stalls constitute the fourth fount, the Councils of the Church. Each time a new Council is convened another voice is added to those already chanting in the Court of the Lord. New voices have been added from time to time so that the truths of Christ might ring more clearly in the ears of the faithful. Because of the rise of disputes in theological matters the Church deemed it necessary to institute these councils so that the hierarchy and the theologians could discuss and settle them. The first Council, which was provoked by the controversy over the rite of circumcision, was presided over by St. Peter himself. Since then the voice of the various Councils has been resounding throughout the world and will continue to enunciate divine truths until the end of time.

For the completion of the sanctuary there only remains the high altar to which the priesthood of Christ must turn. This is the Roman Pontiff, the successor of St. Peter and the Vicar of the Supreme Mediator between God and man. Needless to say, the authority of the Pope offers to Theology infallible arguments in those matters which pertain to faith and morals. The Primacy of Peter and his lawful successors is derived from the authority which Christ bestowed

¹ Josephus, *Antiquities of the Jews*. Translated by William Whiston. (Potter & Co., Philadelphia.) Book I; Chap. 2, p. 32.

² St. John, 21:25.

on the Chief of the Apostles. When Christ gave to Peter the keys of the kingdom, He also gave him the power to destroy all impediments which would hinder the use of those keys. These impediments are sin and ignorance of faith. For these Christ gave the Sacraments and the infallibility of Peter so that the faithful might advance to eternal happiness surely, courageously and without fear of error.

We must now furnish our cathedral with a pulpit in which the sacred word of God might be preached to the faithful. Melchior Cano anticipates this need and presents us with a magnificent and eloquent pulpit in his sixth font, the Fathers of the Church. The Fathers are those holy men who lived during the infancy of the Church and who are outstanding for their sound Catholic doctrine. There are eight major Fathers, four of the East; St. John Chrysostom, St. Gregory of Nazianzus, St. Athanasius, and St. Basil the Great, and four of the West; St. Augustine, St. Jerome, St. Gregory the Great, and St. Ambrose. When there is a question raised concerning a teaching which is common among the Fathers, their arguments can be taken as certain. However, since the Fathers did not profess to be anything other than theologians their teachings which are not in a theological vein have no more cogency than the reader wishes to give them. The Fathers should at all times be read with great respect and reverence because they lived very close to Apostolic times. With regard to the authority of an individual Father Cano makes a very apt observation "To despise is impudent, to accept as certain is imprudent."³

In order to complete the interior of this temple of God we must have pews upon which the faithful may rest. These pews are found in the doctors and theologians of the Church. The faithful depend on these learned men to guide them in interpreting Sacred Scripture, the directives of the Holy See and the teachings of the Fathers. Melchior Cano felt it a duty and a necessity to list these men in his treatise because of the excellence of their writings, their accomplishments in the field of theology and their skill in interpreting the articles of faith.

Now we must begin to embellish our cathedral in order to bring out as much of its beauty as possible. First there is the question of stained glass windows. These windows usher in a dim but adequate light enabling all to gaze upon the interior beauty of this mysterious and graceful temple of God. This is the eighth font, human reason. The light of reason is filtered through these windows of faith and aid all those who enter to see and understand divine truths. Theolo-

³ Cano, *De Locis Theologicis*; Lib. VI, Cap. III.

gians do not need to be convinced of the important role which reason plays in the realm of Theology. They could hardly begin to defend the doctrine of the Church to unbelievers were they not well armed with the irresistible powers of reason. Holy Mother the Church has seen the true value of this divinely endowed gift for she encourages her children to use it so that they may have a reason for the faith that is in them.

With the stained glass windows installed we now set about the task of putting the finishing touches to the contour of this cathedral. These finishing touches are the spires, bell tower and all the other external ornamentation. Melchior Cano now gives us his ninth font, the Philosophers. These are the men who wrestled with the powers of reason and who were able to bring to light many elementary truths which theologians may very aptly put to use. Despite the mistakes that even the greatest of Philosophers made in their quest for eternal truth, they also made many important discoveries and these properly belong to the Catholic Church, the guardian of all truth.

Cano now sets off his cathedral with the landscaping, making it now an edifice resplendent with beauty. The font which performs this duty is History. Theology, as all sciences, must dip its cup into the treasures of History for only History gives a bird's eye view of the two thousand years of the Church's existence. History stands ready to offer many contingent facts to the theologian which he otherwise could not surmise. However, in order to put credence in any Historian, he must be learned and prudent and a man who writes his History on fact and not on sentiment.

Thus we have the towering Cathedral of Theology as Melchior Cano suggests it. This is the magnificent edifice which was begun by Christ and which was constructed under His guiding hands. This is the bulwark of truth which has withstood the brunt of storms and years and will continue to brave all tempests in the future. But the Cathedral of Faith is not completed nor will it ever be completed, for the living Church of God will keep on building and adding with its teachings and dogmas until the end of time.

This sacred temple of faith was intended by God to captivate the hearts of all men who gaze upon its intellectual and aesthetic beauty. It is an instrument of Christ's mercy, an instrument drawing all men unto Himself.

BIBLIOGRAPHY

Cano, O.P., *De Locis Theologicis. Theologiae Cursus Completus*, Vol. I, col. 59 ff.

Fenton, Joseph C., *The Concept of Theology*. Bruce, Milwaukee, 1941.

THE PICTURE OF PEACE

REGINALD PETERSON, O.P.



PEACE IS VERY MUCH LIKE A TRIANGLE. It has three sides or aspects and all three are required if true peace is to be possessed. Failure to recognize the threefold character of peace has caused men to prolong for centuries, their search for it.

In order that success may crown their search, men must first answer the question, "What is peace?" If they do not know their objective, their quest is in vain. History has often proffered a peace which men accepted as genuine, only to discover shortly thereafter, that what they had received was counterfeit. Experience has taught men in a negative way the meaning of peace. It has taught that it cannot consist in a mere interim between wars. It has taught that it cannot consist in the fool's gold of a false prosperity which breeds selfishness, greed, and pride and paves the road that leads to war. It has taught that it cannot consist in mere independence from all restraint, for such freedom is the foundation of tyranny, rather than peace. In what, then, does peace consist? Do history and experience give us no example?

The best and easiest explanation is often an image or picture. If we were looking for someone with whom we were not well acquainted, we might first study his characteristics and then try to find a picture of him. We do this not only in searching for people, but also in searching for an understanding of abstract concepts. The concrete is much easier for us to understand and so we constantly try to concretize abstract ideas. Thus, in seeking to explain what we mean by innocence, we might fumble over a definition and then point to a little child and say, "There is the picture of innocence." In attempting to explain unselfishness, we might point to our parents and say, "There is the picture of unselfishness." Honesty is rather difficult to explain, and so in trying to define it, we often follow the example of Diogenes and look for an honest man. We show by example the meaning of abstract concepts. So it is with peace. If we wish to know its meaning, we must first consider some of its general characteristics and then try to exemplify them in someone who is their personification.

MAN THE ANIMAL

In order to understand peace, we must first understand *man* who is to enjoy it. Man may be considered under two aspects. He may be considered as man, as a rational animal, abstracting from the fact of whether or not he here and now has knowledge; or he may be considered as a knower, as a being which here and now has knowledge. Just as there is something which causes man to be man, i.e. his "form" or his rational soul, so there is something which causes man to be a knower and this latter is called a "form of knowledge."

A form is that which constitutes a thing to be what it is. That which constitutes a rose to be a rose is the "form" of a rose. We might coin an expression and call it "roseness." That which constitutes a clock to be what it is, is the form of a clock. We could say that the form of a clock is contained in the expression, "a mechanized instrument for computing time." Objects which lack knowledge have only one form, that which makes them to be what they are. Thus a stone has only one form, "stoneness." A tree has only the form which makes it a tree and nothing else.

Objects which have knowledge, not only have the form by which they are constituted to be a certain species of thing, (a dog or a cat or a man) but they also have the form by which they are equipped to be knowers. A cow in a pasture has one form by which it is constituted to be a cow (cowness) and another form by which it is made to be a "knowing cow." The greenness of the grass coming in contact with the eye of the cow, causes the cow to know that in front of her there is grass. This sensation in the cow is called sense knowledge and that which causes the sensation is called the "form of knowledge."

Now upon every form there follows an inclination. This may sound very complicated, but it is really quite simple. A watch spring is so constructed that a tight spring tends to unwind. We can say then that it follows from the very makeup of a tight watch spring that it should unwind. Upon the form of a tight watch spring, there follows an inclination to unwind. An arrow is so constructed that it has a sharp point. Therefore, an arrow tends to pierce the object with which it comes into contact. We say then that there follows upon the very form of an arrow, an inclination to pierce its object.

When something is known by sense knowledge, a new form is present, the form which caused the sense knowledge. But the sense is not satisfied merely to know an object. This form of knowledge brings with it an inclination to tend toward and possess the object known. The cow sees the grass and having seen it, she bends her head

to eat it. Having known the grass, she has an inclination to tend toward and possess it.

Man is truly an animal. He too has sense knowledge. He can see, hear, touch, taste, and smell. These senses are the immediate avenues of sense knowledge and lead ultimately to intellectual knowledge. Upon this sense cognition, there necessarily follows an inclination or tendency toward the object known. This inclination toward the singular individual objects known by the senses is called the sense appetite (from the Latin *appetere* i.e. to seek) and the motion of this appetite is called a passion.

Passion is a word ill treated in modern vocabulary. It is often tainted with a sinister meaning. Strictly speaking, however, the word passion means nothing more than the motion of the sense appetite toward something good which is apprehended by the senses. This sense appetite is inclined only to that which is good. This is done positively by tending toward something which is good in itself or negatively by avoiding or repelling something which is evil. Avoiding evil is in itself something good. There are two kinds of sense appetites, the concupiscible or "easy" appetite and the irascible or "difficult" appetite.

The concupiscible appetite is concerned with a good which is easily obtained or an evil which is easily avoided. In the concupiscible appetite there are six passions or motions toward a good or away from an evil. The first of these passions is *love*. This is a simple complacency in some good which is easily obtained. It completely abstracts from any consideration of whether or not the good is present or absent. If the good which is loved is absent, there follows upon love a wish to obtain the good and this is known as the passion of *desire*. After the good which is loved and desired is finally possessed, the passion of *joy* is present. An example might help to clarify this. I like blueberry pie. It is something which is good; it is easily obtained; and it is pleasing to me. Therefore, I may be said to "love" blueberry pie. Here and now there is no such delicacy present, yet I wish that it were. I "desire" it. This evening at supper, the desired pie will be present on the table in front of me and I will "enjoy" it. Every father may be said to love his family. When he says that he loves them, he abstracts from whether they are present or absent. He loves them wherever they are. When he is away from them he desires to be with them and when he returns home, he enjoys their company.

The concupiscible passions are also concerned with avoiding evil. *Hatred* is a passion which might be defined as a repugnance or dissonance of the appetite against that which is apprehended as harmful

to it. We try to get away from those things which we hate, and so there follows upon hatred the passion of *flight*. If the evil is already present, the passion of *sadness* comes to the fore. Again, this may be seen from examples. To a lazy man, there is nothing more evil than work. He "hates" work. He does everything he can to avoid it. He "flees" from every occasion which might lead to his employment. When he is finally forced to go to work, he is "sad." A child hates to have a tooth pulled. He makes every excuse possible to avoid it. If it is finally necessary that the tooth be extracted, the child is sad.

The second type of sense appetite is known as the irascible appetite. It is always concerned with those things which have about them the notion of the difficult. It is concerned with some good which is seen as difficult to obtain or with some evil which is difficult to avoid. There are five passions or motions of the irascible appetite. The first is *hope* which is a motion toward a good which is difficult, but nevertheless possible to obtain. The medical student has "hope" of becoming a doctor. The mountain climber has hope of reaching the top. Hope is opposed to the passion of *despair* which is motion away from a good which is seen as impossible of attainment. Judas thought that forgiveness was impossible and gave himself to despair. The rebel army in "Richard IV" had hope of victory, but when the battle was over, the rebels despaired of such success.

The irascible appetite is also concerned with evil as well as good. The motion of the appetite away from a future evil is the passion of *fear*. The rich man "fears" that a depression will come and that he will lose his wealth. Radio manufacturers fear that new improvements in television will end all business in radios. Fear always has about it the notion of *future* evil. However, we do not always flee from evil. Sometimes there is a tendency to fight against it when there is a hope of overcoming it. When such a motion is present, we are said to have the passion of *daring*. The fireman who goes into a burning house with the hope of overcoming the blaze is called daring. The "daring young man on the flying trapeze" is so called because he is confident of overcoming the great hazards to his life which his profession offers.

The last of the passions is concerned with both good and evil. It is the passion of *anger*. By this passion, man seeks to take vengeance upon those who have committed some wrong against him. Anger is concerned with evil for the one upon whom the vengeance is wrought is thought of as evil. It is concerned with good, since the wreaking of the vengeance is considered as something which is necessary and desirable. The storekeeper who throttles the boy who has

just broken his shop window is said to be angry. The housewife who scolds the butcher for weighing his thumb along with the lamb chops is also "angry."

As has been said, man is truly an animal. He has sense knowledge and upon this knowledge there follows the sense appetite with its eleven basic passions. Although passions are things which man shares with the other animals, we must now consider them precisely as they are passions of *man*. As such, they cannot be treated adequately when considered apart from man's total makeup. In themselves, the passions are good and are meant to be of assistance to man. The concupiscible passions are part of his everyday equipment. The passions of the irascible appetite are held in reserve for difficult times. The passions belong to the animal part of man's nature, nevertheless, they are meant to be subservient to man's higher nature, his rationality.

MAN THE RATIONAL ANIMAL

Man is gifted with a higher type of knowledge than that of sense. He has intellectual knowledge. The senses know things only in the particular. The eye can see only the particular individual color of this red apple. The eye cannot know what makes this red object before it to be an apple. To know this would be to know the essence or nature of the apple and this kind of knowledge is proper to the intellect. The ear can hear only particular individual sounds. The ear can hear an orchestra and can also hear the shrill cry of a fish vender. Yet it is not the ear which knows the latter as the call of a huckster and the former as music. The ear knows only that it has heard two particular sounds. The intellect penetrates to the meaning of the various sounds heard and thereby distinguishes between them.

It is obvious that seeing and hearing are far different from thinking. What is this difference? Perhaps we can see from an example. My eye can see the American flag, the British flag, the Spanish flag, the French flag, and the Irish flag. My eye sees the different colors of these various standards. Although each of the flags differs, we call all of them "flags". Therefore, there must be something common to all of them and at the same time something proper to each one of them which distinguishes it from all the others. Since my eye tells me that all these emblems are different and yet my mind recognizes that they are all flags, there must be in my mind some idea of flag which is so wide in scope as to include every flag that ever was or ever will be made. Now just as we call military training "universal" because it includes in its range all the young men of the country, so our idea of flag which can be applied to all flags is called a "universal

idea." The eye sees what is particular and individual in each flag, i.e. the various colors and their arrangement; the mind sees what is common to all of them, i.e. the fact that they are flags. Sense knowledge is always about the singular. Intellectual knowledge is always a knowledge of things which is brought about by means of universal ideas.

Just as consequent upon sense knowledge there follows an inclination to the good object known by the senses (sense appetite), so upon intellectual knowledge there follows an inclination to the good object apprehended by the intellect. The cow sees the grass and desires to eat it. The man knows the meaning of independence and desires to be free. The inclination must have something in common with the knowledge from which it proceeds. Sense knowledge is concerned with singulars and so the sense appetite is inclined only to singular objects whose goodness is perceivable to the senses. Intellectual knowledge is universal. As a result the inclination to tend toward the object known by the intellect must also have about it the notion of universality. This intellectual appetite, or *the will* as it is more commonly called, tends not to any particular type of good, but to all things that are good. Whatever has about it the notion of goodness can be the object of the will.

A good object is a thing which is desirable. It is desirable because it can make man happy. The sense appetite moves toward anything that will give man a certain complacency in a sensitive way. The objects of the sense appetite provide man with only a partial and very incomplete happiness. For example, man desires food and sleep, but his complete happiness can never consist in merely eating and sleeping. The will, on the other hand, seeks that which will make man happy in every way. The object of the will is man's complete happiness. The sense appetite seeks the happiness of the animal part of man. The will seeks the happiness of the whole man.

The general of an army commands the entire army and moves it toward attaining the goal of victory. A corporal has command of only a few men. The same men who are under the control of the corporal are also under the command of the general. The general is concerned with the total victory; the corporal is concerned with victory in only one sector of the battle.

So it is with the will and the sense appetite. How often have we heard the will referred to as "will power." The phrase is very significant. The will, like a general, is very powerful. It has as its goal or objective the total happiness of man. It can command and move toward all those things which will bring about this objective. The

sense appetite, on the contrary, is restricted to acquiring for man only a partial happiness. As the corporal of the army can direct his commands to only a restricted number of men, so the sense appetite can move toward only those objects which are desirable to the senses. Again, the general can command the corporal and concern himself with all the men under the latter's charge. The will can dominate the sense appetite and the objects of this appetite may also be the objects of the will.

A corporal should carry out the orders of his general, although it is within his power to disobey and thereby bring about disorder. The sense appetite with its passions, being inferior to the will, should be under the latter's command. However, the dominion of the will is by no means despotic. The passions should obey the commands of the will, but often they act independently of this command and bring about disorder within man. A heavy smoker may will to give up cigarettes, yet he continues to smoke a pack a day. A traffic officer may will to be calm, yet he gets violently angry with the speeding driver. St. Paul sums up very well the limited control of the will over the passions when he says,

"For the good which I will, I do not;
but the evil which I will not, that
I do."¹

If man is to have order within himself, he must be constantly on guard to keep his passions subject to his will.

The will must also be ordered to something. It must have an ordination to the intellect. The will depends upon the intellect like a blind man on his guide. Before the will can tend toward that object which will make man happy, it must first know this object. The Zulu in Africa who knows nothing of television, has no desire to buy one. Willing follows knowing and knowing is the work of reason.

Reason can judge correctly or it can make a mistake. It can falsely conclude that man's true happiness consists in wealth, or honor, or sensual pleasure and the will, following this judgment, will desire and tend toward the acquiring of these things. Reason can rightly conclude that man's only true happiness consists in attaining to God and consequent upon this judgment, the will seeks God and those things which lead to Him.

Therefore, if man is to have order within himself his passions must be subjected to his will and his will must be directed by reason which has correctly judged in what man's ultimate happiness consists.

¹ Romans 7, 19.

MAN THE SOCIAL ANIMAL

It is not sufficient that we understand man as he is in himself. We must also consider him in his relationship with others. Man by his very nature is a social being. He must live with others. He depends upon others. The most obvious proof of man's sociality is his gift of speech. Speech is the medium for the communication of ideas. Animals have no ideas to communicate and therefore, they do not talk. Nature is not prodigal with her gifts and since she has given man a means of conversing with others, she has also intended that man live in the company of other men. Nature has made man social.

Man's rationality also proves his social nature. Man has a natural desire to know the truth. Yet he cannot attain to a complete knowledge of things all at once. He must follow a step by step process. We cannot know all at once what makes an automobile run. We study the mechanism part by part in a slow and gradual process until, after much labor, we finally see the meaning and function of each bit of machinery and the relation of the parts to the whole motor. The skilled mathematician did not learn in a day how to master all the complexities of algebra. Throughout his years of schooling, the professors led him from the very simple to the more complicated material until finally he was able to solve the most difficult problems.

In the process of learning, our progress is greatly aided by the guidance of others. Without the help of teachers, few people would be able to arrive at many of the basic truths that are required for daily life. Few, for example, would be able to master the art of building and be able to provide adequate shelter for themselves. Few would come upon the truths of the various experimental sciences such as medicine and how few would arrive at a knowledge of the existence of God. Nature has made man to be dependent on others. She has equipped him to live and profit by society.

Man then has a relation to the other men with whom he must live. He has certain rights and duties of his own and his neighbor has equivalent rights and duties which must be respected. There is an order, then, not only within man himself, but a balance of order must also be maintained between each man and those about him.

MAN THE CREATURE

There is still another order which is more important than those already treated and upon which they depend. This is man's relation to his Creator.

Man is a creature. He was created from nothing by the omnipotent power of God. God created man to His own Image and Likeness

and is therefore the cause of man's existence. He gives to parents the power to take part in the work of creation by disposing the matter which will be the body of their children. The immortal soul of each man is directly created and infused by God. It is only through the power of God that man exists. Hence it is that man depends upon God for his very being.

Man also depends upon his Creator for continued existence. Only God can cause man to exist. Therefore, only God can cause man to continue to exist. Only fire can cause a house to begin to burn. Only fire can cause a house to continue to burn. Only the hardness of the stone can cause a stone wall to begin to be strong. Only the hardness of the stone can cause a stone wall to continue to be strong. In every action which man performs from the greatest intellectual achievement to the blinking of an eye, he must be sustained by the power of God.

Man is dependent upon God not only in the natural order, but also in the supernatural order. Man's life on earth is nothing more than a constant motion toward a goal. The goal is a very lofty one. It is God Himself. The goodness and perfection of the finite things of life are not sufficient to satiate man's longing for the infinite perfection of total Goodness. Man cannot deny that the world is good, but he must also admit that he has been destined for higher things.

Man cannot attain to his ultimate goal by his own unaided power. His final objective is something supernatural, i.e. above his nature. He needs help to attain it. A child going to a parade is destined to see the spectacle, but he can see it only if he is lifted above the crowd. A sailboat going across a lake is destined for the other shore, but it will reach it only if it is moved by the wind. God is above and beyond the power of man. Man can attain to Him only with help. Just as the wind has no obligation to move the sailboat, so God has no obligation to move man toward his ultimate goal. God's help is a gift. Man attains to God only by obeying the Divine Will and utilizing the means which God has ordained. There is a definite order between man and his Creator and it is an order which man must respect.

TRIPLE TRANQUILITY

We have seen that man has a certain order within himself; that he must maintain a definite order with the other members of the society in which he lives; and that man as a creature must respect the order of dependence which he has to his Creator. What has all this to do with the meaning of peace? It is only from a knowledge of

this threefold order that we can come to some understanding of what peace really means.

Peace is defined as, "tranquility of order."² It consists in relegating to its proper place, each of the parts which go to make up a whole. Thus we call a stream peaceful when its waters flow along smoothly and remain in their place within the limits of the banks. If man is to be at peace, he too, must render to all things their proper place. The mind of man must be subject to God. The animal part of man's nature must be under the control of his will and reason. Finally, man must give to others that which is their due and thus bring about order with his neighbors.³

St. Thomas in his commentary on the words of Our Divine Lord, "My peace I give to you," provides, with the help of St. Augustine, a beautiful description of peace.

"Peace is nothing else than tranquility of order . . .

In man there is a threefold order, namely, of man to himself, of man to God, and of man to his neighbor; and thus there is a threefold peace in man. [The first is] a certain intrinsic peace according to which he is at peace within himself. Another is that by which he is at peace with God, being totally subjected to His ordination. . . . The third peace is that peace which is toward neighbor.

"Within us three things must be ordered; namely the intellect, the will, and the sense appetite; so that the will is directed according to the mind or reason; the sense appetite according to the intellect and will. Therefore, St. Augustine in defining . . . peace says,

'Peace is serenity of mind, tranquility of soul, simplicity of heart, the bond of love, companionship of charity.'

"*Serenity of mind* refers to reason which ought to be free and not bound up or absorbed by any inordinate affection; *tranquility of soul* refers to the sensitive part which ought to be freed from the disturbance of the passions; *simplicity of heart* refers to the will which ought to be totally drawn to God its object; *the bond of*

² *Summa Theologica*, I, 29, 1, ad. 1.

³ St. Thomas, *Super Evangelium S. Matthaei Lectura*, Marietti, Rome 1951, n. 438.

love refers to our neighbor; companionship of charity refers to God."⁴

If man, then, is to be at peace with himself, his passions must be constantly under the control of his will and his reason. He must use them for the good of the whole man. True it is that the passions belong to the animal part of man, nevertheless, man must use them as man and not as a mere animal. A man who hates something truly evil is to be commended, provided his hatred does not conquer his reason. Daring is one of the greatest weapons of any soldier, provided it is kept within the bounds of reason and not allowed to disintegrate into foolhardiness. Anger itself is good, for the Gospel reports that even Christ had a just anger against the money changers.

Fire can destroy a house or it can make the steel which builds one. Fire in itself is good and is dangerous only when not used properly. It can kill a man and cause havoc, or it can serve man and be of great aid to him. The passions can either enslave man and cause his ruin, or they can be dominated by his will and thus bring man peace within himself.

But internal peace is not enough. Man must also be at peace with God. Music flows in a tranquil manner when the members of the orchestra follow the directions of the conductor and the pattern of notes contained in the score. Man is at peace with God when he attunes his will to the Divine Will of his Maker. God has laid down a definite pattern by which each man may arrive at his ultimate objective, the happiness which consists in union with God Himself. The general outline of the pattern is essentially the same for all men. However, this plan is amplified and tailored by Divine Providence to fit each individual. The Commandments bind all. All men are bound to know and love God. All are bound to render justice to their neighbors. One does these things as a bank president, another as a street cleaner. Another may fulfill this pattern as the mother of a family. Still another as a missionary sister imprisoned for the Faith in Communist China. As long as each one follows the plan composed for him by God and obeys the divine direction, he will be at peace. Peace which would deny God is moronic for it is only the fool who says in his heart there is no God.

The third type of peace, that with our neighbor, is really a further elaboration and result of our peace with God. God has willed

⁴ St. Thomas, *Super Evangelium S. Joannis Lectura*, Marietti, Rome, 1952, n. 1962.

that we should render to each man that which is his due. He has commanded that we do to others as we would have them do to us. Peace with neighbor implies a certain union by which we love our neighbor and wish to comply with his will as though it were our own. A man at peace with those about him not only renders to them their just claims, but also helps them by doing over and above that which is required. He forgives them their misdeeds and constantly strives for their betterment.

True peace can only be had among good men. Peace with evil can only be a sham and a semblance of that which is genuine. Peace is only for the saintly. Those who would make peace with evil are well described in the Book of Wisdom, "They lived in a great war of ignorance, they call so many and so great evils peace."⁵

TRANQUILITY PERSONIFIED

True peace, then, is characterized by a threefold order. He who is at peace has order within himself by subjecting his appetites to reason and the will. His will is ordered to the Will of his Creator and he is at one with those good men with whom he lives. Characteristics are rather obscure when separated from the personality to whom they belong. Here as in other abstract considerations, we might well ask for an example. Is there no one who has had the threefold order requisite for true peace? Is there no one whom we might call peace personified?

Whenever we think of a human perfection, the example of Christ immediately suggests itself. Yet we often shy away from this example being somewhat awe-struck by the divinity which is united to the human nature of the Son of God. We continue to search for another exemplar of perfection who is perfect and yet not divine. Our quest is ended by a glance at the one who, with the exception of Christ, is the "solitary boast" of human nature and whose perfection as a creature is overshadowed only by that of the Son Whom she bore. Our exemplar is Mary, the Mother of God.

Peace finds, in a very special way, its complete fulfillment in Mary. First of all, she had perfect order within herself. After original sin, man's appetite and passions declared an unending war on his reason and will, a war in which they would all too often be victorious. The Mother of the Savior, because of her sublime privilege of the Immaculate Conception, was untainted by the stain of original sin and was also preserved from all other sin throughout her entire

⁵ *Book of Wisdom, 14, 22.*

life. Mary's victory over the lower part of her nature was assured from the first moment of her conception because of the special graces which God would give her. The presence of passions perfectly subjected to reason is seen numerous times throughout the life of our Blessed Mother. She was fearful when the angel visited her at the Annunciation. After this visit, she was undoubtedly fearful of what Joseph might think when he learned that she was with child. Yet her fear was always subjected to her will to do that which the Most High had commanded. Her joy at the birth of the Savior does not make her any less conscious of the great responsibility she has accepted in becoming the Mother of God. Her love for her Son is never so intense that she will wish to keep Him only for herself and discourage Him from leaving her to go and minister to others. At the feast of Cana she has hope that her Son will grant her request. On the road to Calvary Mary must have had a deep hatred for the outrages committed against the God-Man, but she had no hatred for the men of all ages whose sins had caused her Son such suffering. On the contrary, in the shadow of the cross, she was to accept them as her adopted children. In fine, Mary knew sorrow on Good Friday, but it was never to lead to despair. The Gospel tells us that she "stood" at the foot of the cross. It makes no mention of her being overcome with anguish. In every instance, Mary shows the proper place of human passions as man's servants. They are always under complete domination. Mary's life is a shining mirror of internal peace.

But what of Mary's relation to God? God Himself through the words of His angel has given us the answer. "Hail, full of Grace, the Lord is with thee." Mary was more intimately united with God than all other mere creatures. Because of her divine maternity, she was to receive the plenitude of all grace which would make her ever pleasing in the sight of God. Her nearness to God was, as it were, to show forth in a physical way, for the Divine Son was to take flesh from her who was "Full of Grace".

That Mary's will was always completely united to the will of God is proven from her own words uttered in the Magnificat. "My soul doth magnify the Lord." Her will was but the reflection of the One Who was Mighty Who had done great things to her. The oneness of Mary's will with that of her Creator is also clearly brought out in what might well be called her autobiography. It is the shortest life history ever written. The entire story of Mary's life is well summed up in a single Latin word. Fiat. Let it be done. Mary's life was a constant "fiat" by which she gave her consent to carry out the will of God. Her entire existence on earth was one supreme act of

utter submission to the role she was to play in the plan of Divine Providence. When God willed that she should be the Mother of God, her answer was, "fiat". When without warning she was told to take her new-born Son and flee into a strange land, her answer was, "fiat". When Simeon told of the sword of sorrow which would pierce her soul, her answer was, "fiat". When Christ was to leave her for the active ministry, her answer was, "fiat". The final test came when her beloved Son was dragged off to be crucified. It would seem that mother love would have impelled her this once to cry out against the will of God. Again she was completely submissive to Divine Providence. She did not merely consent that her Son should die for our salvation, she *willed it* because it was the will of God. Mary's answer to the crucifixion was a last heroic "fiat".

Finally, what was our Blessed Mother's relation to those with whom she lived and to all the rest of mankind? Here again, she completely fulfills the requirements for perfect peace. We see from the Gospel that Mary was always ready to come to the assistance of others. She wasted no time in going to visit her cousin, Elizabeth, when she learned that her kinswoman had need of her. At Cana she saved a newly-wedded couple from embarrassment, even though it meant asking for a miracle.

Mary's favors were not limited to her contemporaries. They were to be extended to all men of all times. She it is who gave to all men far more than was their due. Mary brought into the world and gave to mankind Him Who is Goodness itself. Mary showed herself ever ready to forgive the offences of others. This forgiveness was to extend even to those who had slain her Son. The sins of men had caused the way of Calvary. Christ from the cross forgave all his executioners. His mother could do no less. She forgave them and accepted the entire human race as her adopted children. Mary it is who has shown men the only way to true happiness. She pointed to her Son and admonished, "Whatsoever He shall say to you, do ye." Mary is also the channel through which all grace comes to men.

Peace is for the saintly, and Mary is the Queen of all saints. It is true that the good can never be at peace with evil, but Mary, the refuge of sinners, is always ready to obtain for those who ask, the grace of repentance. Mary has ever shown and continues to show her love and care for all her children. She is at peace with all who will accept her goodness.

THE MEANING AND THE PICTURE

If man is to find peace, he must first know its meaning. He can learn this meaning in two ways. The first is to study the threefold order which characterizes the very essence of peace. Yet this is rather difficult and so we look to the second and easier way. We can make the abstract qualities of peace very tangible and easy to grasp. We can easily learn from an example. Even a child can learn from a picture. Mary is the picture of peace.

THE RESTORATION OF ALL THINGS IN CHRIST THROUGH MARY

Saint Pius X's Program for a True and Lasting Peace

MICHAEL JELLY, O.P.



BENEATH AN OPEN SKY stands an immense throng.

St. Peter's Square is filled with joyous faithful who have gathered from many parts of the world in the eternal city.

From the esplanade in front of the Basilica a man of ascetic countenance is speaking words of sublime dignity. It is May 29, 1954, and Pope Pius XII is proclaiming to the Church that his predecessor, Pius X, is a saint.

Above the sky all the citizens of heaven behold the sight below. The celestial choirs are sounding their glorious strains, echoing the joy brought by another saint. Within the bosom of the Blessed Trinity, the sacred words, being uttered by Christ's Vicar upon earth, receive eternal ratification.

St. Pius X, raised to the altars of the Church, looks down upon his beloved city of Rome. But his loving gaze is not restricted; it embraces every place where souls are to be saved. His apostolic spirit, which knew no limits in this world, has now reached its perfection. As he sees the suffering Christ in His many members who are being sinfully persecuted, we might hear this prayer poured forth from his priestly heart: "O Lady of immaculate love, show them the way to true peace. Lead them along the path to perfect union with thy divine Son." This prayer is a continuation in heaven of his whole life's work. The substance of his program to establish real concord among men is laid down in the first two encyclicals of his pontificate. We should do well then in reflecting upon them to enlighten our minds and enkindle our hearts.

When, on October 4, 1903, Pope Pius X issued his first encyclical letter, *E Supremi Apostolatus*, concerning the restoration of all things in Christ, he was actually giving men his spiritual autobiography. During his childhood at Riese, he showed his love for the Savior by spending some time with Him each day before the Blessed Sacrament. His preparation for the priesthood was a period of becoming more and more intimate with the eternal High Priest. Then after his ordination, as a young curate at Tombolo, as the pastor of Salzano, the Canon of Treviso, spiritual director of the seminary, Bishop of Mantua, and Cardinal Patriarch of Venice, he labored in season and out of season so that Christ would be brought forth in

souls. His entire priestly existence had been spent in trying to recapitulate all things in Christ.

Now, as supreme Pontiff of the Catholic Church, he had the greatest right and responsibility to continue his life's work. After addressing the letter to all Ordinaries in peace and communion with the Apostolic See, he first of all reflects his own sanctity by saying that he accepts the elevation to the pontificate, as a cross sent from God. Filled with a humble consciousness of his own weakness in the face of such an arduous task, especially since the times are so godless, his soul receives strength and peace from resignation to the divine Will. He also draws consolation from the certainty of the hierarchy's cooperation in carrying out the program of his pontificate.

"Since, however, it has been pleasing to the Divine Will to raise our lowliness to such sublimity of power, we take courage in Him Who strengthens us, and setting ourselves to work, relying on the power of God, we proclaim that we have no other program in the Supreme Pontificate but that 'of restoring all things in Christ' (Ephes. 1, 10), so that 'Christ may be all in all' (Coloss. 3, 11)." St. Pius chooses his texts from the epistles of St. Paul, whom he resembles so strongly. The great Apostle of the nations, who declared: "For me to live is Christ" (Philip. 1, 21), will provide the inspiration and motto for a Pope who will strive to make Christ the soul of a society that had become homocentric. And thus he will direct all his efforts to the restoration of a true peace among all men. "For there is but one party of order capable of restoring peace in the midst of all this turmoil, and that is the party of God."

The inspired words adopted by St. Pius for his motto were wisely selected. For in his letters to the Ephesians and Colossians, St. Paul is speaking about the Grace of Christ as it is present in His Mystical Body, and in particular about its principal effect, namely unity. In the beginning of the first epistle, the Apostle tells the faithful that the Father's plan for their sanctification is brought about by His divine Son through Whom He "hath predestinated us unto the adoption of children" (Ephes. 1, 5). From all eternity the time of the Incarnation and of our Redemption was determined in the divine foreknowledge; and when the time came for it to be fulfilled, the great Mystery which had been hidden in the Godhead was revealed to us. In the fullness of time, then, all things would be recapitulated, i.e. "*re-headed*" by Christ, Who would be the Head of His Mystical Body. The work of our sanctification, St. Paul continues to say, will be carried to completion by the Holy Spirit. Each Person of the Blessed Trinity, therefore, the Alpha and Omega of all that we are

and have, is intimately associated with the work of our salvation. But it was the office of the Son to assume a human nature and become our Head. St. Pius adds to his spiritual slogan of restoring all things in Christ, "so that Christ may be all in all," which is taken from St. Paul's letter to the Colossians (3, 11). According to the context of these sacred words, Christ has united all differences in Himself; no longer is there slave man and free, but all enjoy the liberty of Christ, Who bestows His benefits upon all. Thus the gift of Wisdom was at work in the joining of these two texts from Holy Writ. Both represent to us the unity of Christ's Mystical Body, wherein alone can there be found that true peace which is the tranquility of order.

But how are we to reach Christ? The answer is found in the Catholic Church. He established this visible society, which in truth is His Mystical Body, to make continuously available for mankind the graces which He merited for all on the cross. The Eucharistic Sacrifice and all the sacraments are in her charge she has the duty of rendering due worship to the Most Blessed Trinity. As custodian of truth, she must safeguard her children from error, and strive always to keep them in the path of virtue. Until the end of time therefore, when the Church Militant shall become the Church Triumphant in heaven, hers is a ceaseless warfare of good against evil, of Christ's soldiers against Satan's cohorts. She must then use every means at her disposal to further the cause of her King, especially in an age when a false liberalism seeks to compromise on principles for the sake of expediency.

The Church's first concern must be to form Christ in those whose duty it will be to form Him in others. Everything else must be secondary to the training of holy priests. Seminarians must become imbued with sound doctrine, and adorned with priestly virtue. Special guidance should be given to those in the tender years of their priesthood, and also encouragement to devote their strength to the salvation of souls. The primary concern of the priest must be to feed the lambs of Christ. For this purpose worldly wisdom falls far short; only that wisdom which is from above will suffice for so high a calling. They must themselves be well nourished with Christian Doctrine and the words of Sacred Scripture.

Then, and only then, will the priest be prepared to give that religious instruction so badly needed among the faithful. He will be equipped to remove that ignorance which causes a lack of Faith. All this truth must be imparted in charity, so that souls may be drawn to Christ. There are many men, who are not malicious, but have been led astray by bad associations with others, prejudice, evil advice and

example. These must be guided back to the one fold by apostolic preaching on fire with the love of God. Thus darkness will be dispelled from their minds, and their hearts will know peace.

Armed with a wise and saintly clergy and laity, the Church has a tremendous force for the reign of peace in the souls of men by the recapitulation of all things in Christ. She will be possessed of a staunch lay apostolate which will, under the direction of the hierarchy, bring Christ into every walk of life. Men and women leading more intense Christian lives will carry Christ to souls whom priests cannot contact directly.

This part of St. Pius X's program is a portent of a phase in the spiritual platform of another Pius. Our present Holy Father in his message to the parish priests and Lenten preachers of the Rome diocese this year, urged them to work toward the formation of a lay apostolate by restoring a more intense Christian life among the faithful. We need cite but a few passages to see the great affinity between this apostolic exhortation and St. Pius' first encyclical. Pope Pius XII rejoices over the progress in spiritual life that has already taken place in many parishes; still he must ask his priests to reflect with him and ask themselves: "For how many of your parishioners, for how many of the families in your parish is Jesus Christ a living reality?" After reminding them of their duty to do all in their power for the salvation of the souls in their care, he goes on to say: "From this there naturally follows, dear sons, the necessity of obtaining help, of finding collaborators capable of multiplying your strength and capacity, ready to supply for you where you do not succeed in penetrating." Herein lies the great importance of the lay apostolate. The Holy Father concludes: "Therefore it is necessary to find these souls in order to use them after they have been solidly trained." But what are some of the guiding principles in training them? "You will have particular care for the 'intellectual' formation of you collaborators, seeing to it especially that they have clear ideas as a result of a truly profound knowledge of religion. . . . But, above all, take care of their spiritual formation. *Have them put on Jesus Christ*; nourish them with Him; make of His Divine Heart a model from which they draw inspiration in their thoughts, their affections, their desires, their words and actions. Have them surrender their heart in Jesus and in the arms of His Heavenly Mother Mary." We see a similarity between St. Pius X, and Pope Pius XII, which goes far beyond the name.

The closing of the first encyclical letter, *E Supremi Apostolatus*, might be considered a prelude to the second. After exhorting his hearers to beg God for the restoration of the human race in Jesus

Christ through the merits of Christ, St. Pius continues: "Let us turn, too, to the most powerful intercession of the Divine Mother—to obtain which we, addressing this letter of ours to you on the day appointed especially for commemorating the Holy Rosary, ordain and confirm all our predecessor's prescriptions with regard to the dedication of the present month to the august Virgin by the public recitation of the Rosary in all churches."

The fiftieth anniversary of Pope Pius IX's solemn definition of Our Lady's Immaculate Conception was the occasion for St. Pius X's giving the world his second encyclical, "Ad Diem Illum Laetissimum," on February 2, 1904. We might say that this act added not a few golden pages to the spiritual autobiography begun by the first encyclical. His love for his heavenly Mother started with lessons learned from the mother of his earthly home. He used to take his playmates to the Shrine of the Madonna of Cendrole. His sermons of Our Lady drew many even from outside his parish at Salzano. As Bishop of Mantua he spoke to the seminarians almost daily on love of Our Lady. His veneration for the statue of Our Lady of Grace in the Cathedral of St. Mark, while Patriarch of Venice, was great. And now as the Vicar of Christ he consecrated his pontificate to the Mother of Christ. Amidst many labors he recited the Rosary daily. It was therefore with happy heart that such a devoted son declared a Jubilee in honor of his Mother. Here was an opportunity to lead all his own children to a greater love of Mary.

St. Pius leaves no doubt in the minds of his hearers about the hopeful intention behind this letter. "But the first and chief reason, Venerable Brethren, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ, which we have already set forth in our first encyclical letter. For can anyone fail to see that *there is no surer or more direct road than by Mary for uniting all mankind in Christ* and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God?" He is encouraged by several events since the definition of the Immaculate Conception in 1854: even in addition to the secret gifts of grace God has given to the Church during this time, there has taken place the Vatican Council in which the dogma of Papal Infallibility was defined in time to meet the errors soon to show their ugly heads; many pilgrims have journeyed to Rome out of veneration for the Holy Father; and too there had been the miraculous manifestations at Lourdes.

But the real reason for his great confidence in Mary's interces-

sory power lies in her Divine Maternity. Since she conceived in her immaculate womb Him Who is Truth itself, Mary has an intimate share in the divine mysteries, and in a manner is their guardian. St. Pius then draws this conclusion concerning her sublime role in relation to the Church: "... upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries."

He now lays down the principle which is the basis of Mary's inseparability from Christ in the continued work of our redemption. "... since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her womb, it only remains for us to receive Christ from the hands of Mary." When the saint points out to us that almost always Sacred Scripture prophesies the Grace of Christ by uniting Him with His Mother, his heart opens up in a canticle of praise. Here are only a few of its notes: "The Lamb that is to rule the world will be sent; but He will be sent from the rock of the desert. The flower will blossom; but it will blossom from the root of Jesse."

He dwells with delight upon Mary's intimate knowledge of her Son. The birth, childhood, and hidden life of Christ were hers to share so closely that "she may be said to have lived the very life of her Son." Therefore, who better than Mary can teach us the mystery of Christ?

Always mindful of the end in view, Saint Pius explicitly reminds his audience that Mary is the most powerful means of uniting mankind with Christ. She is the Mother of God, and also of men. For in giving birth to the Savior of mankind, she becomes the mother of redeemed humanity; in bringing forth the Head of the Mystical Body, she becomes the Mother of all the members. "Now the Blessed Virgin did not conceive the Eternal Son of God merely in order that He might be made man, taking His human nature from her, but also in order that *by means of the nature assumed from her* He might be the Redeemer of men."

Mary's close bond with Christ by no means ceases at His birth. She is intimately associated with Him in all His mysteries unto the death of the cross. "From this community of will and suffering between Christ and Mary 'she merited to become most worthily the Reparatrix of the lost world' (Eadmeri Mon.) and Dispensatrix of all the gifts that Our Savior purchased for us by His Death and by His Blood."

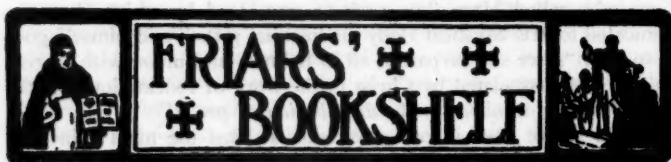
Mary's close connection with the members of her Son's Mystical Body by no means ceased with her assumption into heaven. She is today the Mediatrix of all graces. St. Pius quotes St. Bernardine of

Siena who called Mary "the neck of our Head by which He communicated to His Mystical Body all spiritual gifts," and himself goes on to say: "since she surpassed all in holiness and union with Christ, and has been associated by Christ in the work of redemption . . . *she is the principal minister in the distribution of grace.*"

And so we have in our possession at least the main principles of St. Pius' program for a true and lasting peace. In short, the tranquillity of order among men can come only from the unity of all in, with, and through Christ. As our Head He pours down into us His members the life of His Grace, which is essentially the same as that sanctifying His own soul. He has willed that this Grace come to us through the hands of His Immaculate Mother, who is so intimately associated with our salvation. Therefore true peace cannot reign in the souls of men unless they are living by the life of Christ under Him as their King, and Mary their Mother and Queen.

St. Pius does not finish this letter without further extolling the glorious purity of Mary in her Immaculate Conception, and inviting all her children to imitate their Mother. The remainder of his fruitful Pontificate is a continuous striving to carry out his program. To mention only some of his other encyclicals and documents designed to achieve his most sublime goal: "Acerbo Nimis" (the teaching of Christian Doctrine, April 15, 1904); "Il Fermo Proposito" (Catholic Action in Italy, June 11, 1905); "Pascendi Dominice Gregis" (Modernism, September 8, 1907); "Singulari Quadam" (the labor organization in Germany, September 24, 1912); Motu Proprio's on the Restoration of Church Music (November 22, 1903), on Popular Christian Action (December 18, 1903); Decree on frequent and daily reception of Holy Communion (December 20, 1905); Apostolic letter on the study of Sacred Scripture, (March 27, 1906); Apostolic Exhortation on the Priesthood (August 4, 1908).

In no wise was St. Pius X's influence on the apostolate limited to his own life time. During this Marian Year we read in the present Holy Father's encyclical letter *Fulgens Corona* the same ardent desire that the Intercession of Our Lady will bring peace to the world. Therefore it is the continuation of the same fundamental program of "reheading" all things in Christ through Mary. Pope Pius XII, who also beatified Pius X in 1951, closed his beatification address with a prayer to the Blessed Pontiff. At the end of this prayer, he implores his heavenly aid in working toward the goal close to the hearts of both: "Obtain from the Divine Mercy the gift of lasting peace, and, as harbinger of that, the return of men's minds to the spirit of true brotherhood which alone can bring to all nations the justice and concord willed by God. Amen."



Paul the Apostle. By Giuseppe Ricciotti. Translated by Alba I. Zizzamia. Milwaukee, The Bruce Publishing Co., 1953. pp. 540. \$7.50.

To attempt a biography of Paul the Apostle is like trying to harness a hurricane. Paul was pneumatic, spirit-swept, animated by the breath of God Himself. He in turn moved like a mighty wind over the Greco-Roman world, shaking the pillars of an empire, sweeping everything Christward, to become the veritable Godparent of Christianity. To crystalize in print so boundless a personality is to conquer the unconquerable. Perfect achievement is impossible. The best to be hoped for is a favorable issue with fractional success.

Father Ricciotti has not done the impossible, but he has made a magnificent try. To those familiar with his *Life of Christ* this will be no surprise. As difficult a subject as St. Paul poses, it is child's play compared to a biography of the Son of God. Since his *Life of Christ* is universally acknowledged as one of the finest portrayals of our Saviour ever to appear, it is only to be expected that the comparatively less challenging life of St. Paul would be another triumphant masterstroke. It is, without question.

With a talent unique among authors who utilize biblical themes, Father Ricciotti imparts to his work an orientation neither exegetical, nor literary, nor devotional, nor theological. Fundamentally, he is a classicist who works with Scriptural subject matter. The quality peculiar to his writing is the authentic reproduction of the Imperial Roman atmosphere of the first century, the world in which the fire of Christianity was first ignited. His knowledge of the ancient mind is intimate, and his scholarship evokes a vivid picture of the peoples, times, and cultures which were St. Paul's to vanquish. Not only does his proficiency in the classics enable him to paint the background in such striking patterns, but it is also a powerful influence upon his style. It is a joy to read his narrative so richly laden with citations and references drawn from the incomparable eloquence of the Forum and the Agora.

Preceding the biography itself is a lengthy introduction covering one-third of the book. In it there is presented a wealth of material

indispensable for a thorough understanding of the formal treatment of St. Paul's life. These introductory chapters are masterful studies, more stimulating and absorbing, for the most part, than much of the strictly biographical matter.

The biographical section proceeds in chronological order and includes all the events in St. Paul's life of which any trace has been left. From the standpoint of Scriptural science, the account is conservative, never straying far from the text of the Bible. No evidence appears of any attempt to evolve original theories or to propose ambitious conjectures. Father Ricciotti is obviously concerned primarily with effective presentation of well founded conclusions, and is willing to leave exploratory scholarship to those who are properly biblical experts.

Despite the manifold merits of the book, some imperfections cannot be ignored. The first chapter, a catalogue of unfamiliar names intended to convey geographical background (without maps!), makes for a discouraging beginning. The detailed summaries of each epistle, while fitting quite logically into the general plan, are difficult to follow with sustained attention. And on one occasion, at least, Father Ricciotti gives his imagination too much rope, in reconstructing a conversation between Peter and Paul.

Paul the Apostle is a great book, destined to become a classic in biblical literature, to be read, perhaps, for centuries to come. The English version is very ably translated and beautifully printed with a profusion of illustrations. And even if, in any literary medium, the invincible spirit of St. Paul is never to be captured, here, at least, is one book where the captor has a clear view of the prey. L.K.

Pius X. The Life-story of the Beatus. By Fr. Hieronymo Dal-Gal. Translated and adapted by Thomas M. Murray, M. A. Westminster, Md., The Newman Press, 1954. pp. 246. \$3.50.

Pius X. A Country Priest. By Igino Giordani. Translated by Rt. Rev. Thomas J. Tobin. Milwaukee, Bruce Publishing Co., 1954. pp. 205. \$3.25.

The primary duty of a hagiographer is to show that Christ lives again in the saint. If this is well done, then all secondary qualities follow in good order. For the life and times of the saint are a reflection of his special sanctity.

The authors of both these books on Pius X have fulfilled the first requirement. From their depiction of this saint, we see that his whole life may be summed up in the word *Christocentric*. Beginning

with his childhood days at Riese where he imbibed the salutary influence of a holy home; continuing through his days as curate, pastor, spiritual director of seminarians, Bishop, and Cardinal; finally reaching his years as Pope, his priestly heart ever grew in love of Christ and His Blessed Mother. Divine Providence had indeed been guiding him toward his goal of restoring all things in Christ. No sphere of human life escaped the influence of his apostolic activity.

As a result, we also have an excellent presentation of the saint in the perspective of his age. Indeed God raised up the man most needed for the hour of attack upon His Church. Mr. Giordani goes into greater detail concerning the social and political implications of the holy Pontiff's work. Father Dal-Gal makes a separate analysis of his characteristic virtues and miraculous power. But both these books are well qualified to give the reader a more profound appreciation of a great saint in our age.

M.M.J.

Whitehead's Concept of Logic. By Raymond Smith, O.P. Thomistic Studies, Vol. VI. Westminster, Md., The Newman Press, 1953. pp. 179. \$3.00.

An established system of thought which has stood the test of time, cannot be lightly discarded, even though attacked by brilliant men. The philosophy of Aristotle, as enriched by St. Thomas, is such a system. Therefore, when an original thinker like Whitehead assails it in any way, a proper evaluation of his adverse criticism must be made.

Father Smith answers the demand by providing an excellent study of Whitehead's charges against Aristotelian Logic. Proceeding in orderly fashion throughout, the author begins by giving the reader an appreciation of his own purpose and method. He then spends three chapters on an analysis of Whiteheadian philosophy in relation to his logic. The final chapter is a comparison between his concept of logic and Aristotle's. In the conclusion the whole character of the book is epitomized: "The present work has been forced by the very nature of Whitehead's offensive to defend Aristotle's logic. It has really tried to make but one point, namely that Dr. Whitehead misunderstood the scope and purpose of the traditional logic."

The reader who doubts that the defender proves his point with fair play, is invited by copious references to consult the original works of Whitehead. The author has, in addition to making his one point, brought out other good aspects of the prosecutor's system;

he has given Aristotelian logicians an incentive to new life; and he has offered a fine summation of principles in the perennial logic.

M.M.J.

The Lord's Prayer—The Beatitudes. By St. Gregory of Nyssa. Ancient Christian Writers Series. Translated by Hilda C. Graef. Westminster, Md., The Newman Press, 1954. pp. vi, 210. \$3.00.

If 'car' and 'rifle' were substituted for words like 'chariot' and 'spear' one would feel that these sermons were composed by a contemporary. Dogmatic theology, moral exhortation and an analogical explanation of the supernatural mysteries of faith all blend together to make living sermons.

The book contains five sermons on the Lord's Prayer and eight on the Beatitudes. Of those on the Lord's Prayer, the first is concerned with the necessity of prayer in general; the other four explain the various petitions. Usually St. Gregory's writings are predominantly speculative, but, as Miss Graef notes in her introduction, "One of the most striking characteristics is that they (the sermons) are intensely practical, and full of highly colored examples not only from the moral and social life, but also from the medical and scientific thought of his time."

The introduction gives some facts of the life of St. Gregory of Nyssa, shows the connection of the present sermons with the treatments of earlier writers and explains the background against which the Greek Fathers should be read. Such information helps the reader to avoid any misinterpretations. Miss Graef is to be congratulated on this and on the easy and effective style of the translation.

No one who is striving to propagate the message of the Gospel could fail to gain something from these sermons. L.M.T.

A Spiritual Reader. By Francis E. Nugent. Westminster, Md., The Newman Press, 1953. pp. 210. \$3.50.

Francis Nugent has exercised very good judgment in compiling this twenty-five facet anthology of modern spiritual writing. The list of contributors is impressive: M. Eugene Boylan, O.Cist.R., Hubert van Zeller, O.S.B., Vincent McNabb, O.P., Gerald Vann, O.P., Bede Jarrett, O.P., Ansiair Vonier, O.S.B., Robert Hugh Benson, and others of equal ability.

Father Boylan's essay warns that spiritual reading is almost a *sine qua non* for Catholics interested in attaining their end—unity with God. We live in a civilization that ignores God and establishes

ideals and sentiments that tend to lead us from God. Picture magazines, digests, radio, and television—all create a passive mind. We must develop a habit of spiritual reading to dispel such distractions.

Leo J. Trese has an excellent essay on, "The Mystical Body." He starts out with the words of St. Paul, "For as in one body we have many members, but all the members have not the same office; so we being many are one body in Christ, and everyone members of another." He adequately explains that "Mystical" isn't opposed to "real"—that the Mystical Body of Christ is a very real Body, but a very special kind of a Body. By baptism we become an individual cell in the Mystical Body. It is the Body in which Christ lives and works among men. It is the Church. Christ contributed the immense treasury of the Redemption to the Church—His Mystical Body—and willed that the sharing of those graces be in some way due to her action. "Think of it," exclaims the author, "The rosary that I finger today, the act of self denial I perform, the headache that I bear, the temptation that I conquer, may be the added bit of life which will save some soul across the waters, whom I have never seen!"

Caryll Houselander's contribution, "The Face of Christ," is poignant. She points out that the only reminders of His human face Christ left to us are impressions of suffering and death. One of the impressions is on the cloth with which St. Veronica wiped His face on the Via Crucis; the other on the Holy Shroud at Turin. Both were printed by the bloodstains, dirt and sweat of His agony. He wanted us to have these pictures so that suffering would draw us to love Him and to love one another. She counsels us that when we treat sufferers, we should treat the sufferings of Christ in them. The sufferer soon detects this. Because we believe in Christ in them, they begin to realize the love of Christ for them in us, and that tends to dissipate any hardness of heart. She concludes that when we do this, "we are really wiping away the ugliness of suffering and sin, revealing the face of Christ."

A Spiritual Reader provides a pleasantly informal introduction to many outstanding spiritual writers. It should whet the appetite of the reader for continued spiritual sustenance on the authors' major works.
J.H.M.

The Mother of God. By M. M. Philipon, O.P., S.T.M. Translated by Rev. John A. Otto, Ph.D. The Newman Press, Westminster, Md., 1953. pp. 126. Theological Notes 127-155. \$3.00.

Father Marie-Michel Philipon has performed a threefold task in writing this notable little book. He states: "1) we have followed the

successive steps of its (study of Mary) providential development both in the course of history and in the mind and soul of Mary, 2) we have attempted to set forth the whole train of graces and privileges surrounding the divine motherhood, showing how all of them are derived from this fundamental mystery, and 3) in the study of a mystery so intimately related to the very essence of Christianity, we deemed it necessary to connect these considerations of ours with the great tradition of the Church and with her way of contemplating Mary."

For Father Philipon, as indeed for every Thomistic Mariologist, the two fundamental principles of Mariology are, a Motherhood that is divine, and a Motherhood that is redemptive. All her other prerogatives such as her special relationships with the Blessed Trinity; her association with Christ, her spiritual motherhood of all men, and her various perfections, come to Mary because she is truly the Mother of God, of a God who is the Redeemer of the world.

It is obvious that the author wrote these pages after long meditations on the Blessed Virgin. The reader will draw great profit from his profound reflections on Mary. The balance between doctrine and devotion manifested consistently in this book is its best recommendation: both head and heart are well instructed. Therefore, we are happy to recommend it to all true sons of their heavenly Mother, especially in this year dedicated to her.

For the student of Mariology there are several helpful theological notes from important writings of the Fathers and Popes.

C.O'B.

The Philosophy of Jacques Maritain. By Charles A. Fesher. Westminster, Md., Newman Press, 1953. pp. 361. \$5.00.

This is a book on the philosophy of a man, not a biography of the man himself. It is a book on the philosophy of a man, not the evolution of that philosophy. The first three chapters set the young philosopher, Jacques Maritain, in that intellectual background and environment in which he was born and lived for thirty years. The remainder of the book reflects the results of his systematic search and discovery of truth. The author has compiled an eminently and delightfully readable book.

In the preparation of the work, Mr. Fesher had to answer a fundamental question: Can I adequately separate the philosophy and the man without doing an injustice to the contribution of the man himself? He concluded in the affirmative, since the purer the truth, the more separable it is from the man. Maritain is a moving target,

ever evolving, ever controversial. Yet that which he has systematized is quiet and eternal. Our author forced upon himself a rigid discipline to uncover the latter in his subject's life and, as far as possible, to exclude the former. The results of these efforts provide for the average reader an undistracted passage from beginning to end.

It is indicative of Maritain's genius that he survived the maze of prevailing intellectual confusion, hacking his way out of the labyrinth to the daylight of truth. His instructor on this trying pilgrimage was St. Thomas. A reproduction of this tortuous journey would likely have obscured the main points and lost the reader in complex details. Certainly for this suppression the author might be severely criticized by a few scholars. The average reader on the other hand will find this work refreshing, attractive and stimulating. A special reference must be made to the first three chapters. The function of this section is to set forth the full blown nineteenth century Rationalism into which Maritain was born. Here the author has done his best writing; here he sets the stage for his actor.

To conclude that this work is a manual would be most inaccurate. In a manual the blocks of philosophy are aligned in a set pattern. In this book, they are welded together into a dynamic artistic flow. In no part of this work does the fine literary style of the author bog down. Mr. Fesher has ordered the permanent substratum of Maritain's mature thought without devalizing it one bit in this satisfying and worth-while book.

W.H.

The Fulness of Sacrifice. By A. M. Crofts, O.P. Westminster, Md., The Newman Press, 1953. pp. 296. \$3.00.

The Mass is the central act of Christian worship, and it is also its deepest mystery. It is the awesome sacramental sacrifice wherein Christ as Priest immolates Himself as Victim; it is in reality the mystical renewal of Christ's passion and death, the unique source of our redemption and salvation. It is altogether too profound for perfect comprehension; yet it is altogether too essential for unappreciative indifference.

Since the Mass is so impenetrable and yet so vitally important, an enthusiastic welcome is extended to any book which will serve to introduce one to its grandeur and to initiate one into its mystery. Father Crofts' *The Fulness of Sacrifice* is the latest addition to the extensive and splendid aggregate of literature about the Eucharistic Sacrifice. His book, which grew out of a series of conferences preached in Auckland, New Zealand, is distinctive in its presentation

of the Mass as the perfect consummation of all the lesser imperfect sacrifices of the Old Testament, which were no more than shadows, figures, and prophecies of the one supreme sacrifice of the Lamb of God.

Filled to satiety with Scriptural references and citations, the book is a veritable thesaurus containing every biblical text which has any relation proximately or remotely to the Mass. From one point of view, this preponderance of Scripture is an admirable feature, but from another it is an unfortunate device, since it is often only of inferential relevance and constitutes a serious obstacle to following the continuity of thought. The style and format is somewhat drab, but the book itself is a learned and thorough exposition of the power and beauty of the Mass.

L.K.

Meditations and Instructions on the Blessed Virgin. 2 Vols. By A. Vermeersch, S.J. Translated by W. Humphrey Page, K.S.G. Westminster, Md., The Newman Press, 1954. Vol. I, pp. 438; Vol. II, pp. 468 with index. \$7.50.

A devotional work on Our Lady, firmly rooted in Catholic dogma, is always welcome. But it is especially timely during this Marian Year, when Our Holy Father has expressed his desire for fruitful instruction on the sublime truths concerning God's Mother.

The translation of Fr. Vermeersch's work is well suited for this purpose. After a brief explanation about the method of meditation, the first volume is divided into two parts: 1) meditations for the feasts of the Blessed Virgin, with a short introduction on the origin and meaning of each feast; 2) meditations on Mary in the Gospels for the month of May. The second volume includes meditations on the graces, virtues, and the glories of Mary for the Saturdays of the year. This volume also has a supplement with three sets of meditations: 1) on the Holy Ghost; 2) for various moveable feasts such as the Patronage of St. Joseph; 3) for the five Sundays and the feast of St. John Berchmans.

Each topic, consisting of about five pages, is divided into three parts: Plan of Meditation, Meditation and Colloquy. Thus the book is well suited to those who have a scheduled period of meditative reading.

M.M.J.

Patrology. By Johannes Quasten. Westminster, Md., The Newman Press, 1953. pp. 450.

This second volume of Patrology by Johannes Quasten covers

the Christian literature of the third century. It is a well ordered guide to the writings of Clement of Alexandria, Origen, Hippolytus of Rome, Tertullian, and St. Cyprian, to name a few. Tertullian is given a lengthy treatment which is worthy of special mention.

The facts presented in regard to the various Ecclesiastical Writers cannot but arouse our interest in the faith. For example: Origen died as a result of tortures for the faith; Tertullian in his later years violently attacked the Catholics, whom he described as "enthralled with voluptuousness and bursting with gluttony"; Hippolytus inveighed against the use of drugs for sterility; St. Cyprian seems to have lacked recognition of the primacy of the Roman Bishop although he did not act accordingly; and Peter of Alexandria disapproved of "those who went out to the authorities and sought martyrdom because they acted imprudently and in opposition to the example of Our Lord and the Apostles."

Although some of the arguments of these early Writers are weak, nevertheless they do give the reader a greater appreciation of the central truths. In struggling with the problem of the *Millenium*, Lactantius described it as a state where "mountains shall drop with honey, streams of wine shall run down, and rivers flow with milk." Tertullian, an extremist in his rejection of all pagan thought, called Socrates a "corrupter of youth" and referred to the "miserable Aristotle." Methodius taught that the purpose of Redemption was to reunite that which was "unnaturally divided" by death, apparently forgetting that the damned will also be reunited to their bodies. When one reads the mistakes in the works of great intellectuals like Origen and Tertullian, a deeper gratitude is engendered for the unadulterated fruits of all such labors gathered, sifted and presented by the Church. This work is a worthy successor to the first volume and is recommendation in itself for the quality and scholarship of the works yet to come in this excellent series.

P.F.

The Scale of Perfection. By Walter Hilton. Translated by Dom Gerard Sitwell, O.S.B. Westminster, Md., The Newman Press, 1953. pp. 316. \$3.50.

The Scale of Perfection is a book on the spiritual life very much in the style of the *Imitation of Christ*. The reflections contained in this work resulted from a request by a nun who sought Hilton's advice on spiritual perfection. Since its first printing in 1494 there have been innumerable editions of this well known treatise, each edition attempting to bring the language of Hilton up to date.

Fr. Sitwell's work has hit the highest peak in such an endeavor. In comparing the text with an edition put out in 1901, one can easily see the tremendous progress which has been made in rendering Hilton's text intelligible to a twentieth century audience. This work was first done by Miss E. Underhill who translated the text into a partially modern English version. Now Fr. Sitwell offers us a "new popular version and in completely modern English."

He has also provided his readers with a division of the work which serves to bring out very clearly the fundamental point which Hilton is making. The footnotes and the Appendix are by far the most useful part of this edition, for without them, a clear understanding of the text would never be attained. Fr. Sitwell's deep understanding and appreciation of Walter Hilton is manifested in these sometimes lengthy but very necessary footnotes. His treatment of Hilton's erroneous doctrine on confession is very adroitly handled; he points out his mistakes and then explains the historical background from which such an opinion was taken. Fr. Sitwell has done an excellent job in rendering the information contained in this famous work intelligible and readable to the present day reader. E.B.B.

The Apostolic Itch. By Vincent J. Giese. Chicago, Fides Publishers, 1954. pp. 126. \$2.75.

Since Leo XIII's *Sapientiae Christianae*, down to the recent address of Pius XII to the Lenten Preachers, the modern Popes have been attempting to make the faithful aware of their obligation as Christians of dedicating themselves to the common good, to the apostolate. In *Mystici Corporis* our present Holy Father said "... all who claim the Church as their mother ... have the obligation of working hard and constantly for the upbuilding and increase of this body." Mr. Giese's eleven reflections can do much to accomplish this aim among American Catholics.

In a readable, journalistic style the author is content to state the principles of each topic. The reader is to apply them to his own soul and to the particular part of the apostolate in which his individual talent and Divine Providence have placed him. In the title essay "Apostolic Itch" Mr. Giese distinguishes the self-termed "lay apostle" from an authentic one. The "lay apostle is a foot-loose American Catholic who makes the rounds of various Catholic Action Groups, yet never commits himself; he can talk for hours on such broad subjects as Byzantine art, Eric Gill, large families, the guild system, 'back to the land', whole-wheat bread, Gregorian chant, the 'short

breviary' and of course, poverty," yet he is never a "doer of the word." The real apostle in comparison spends little time in idle talk, so eager is he to spend himself in the service of others, so preoccupied is he in becoming more saintly.

The remaining ten essays easily lend themselves to division into three sections. In the first section the author treats of the individual call of the lay Catholic, his consequent sanctification and the overflowing of his Christian life into the active apostolate. Then, he applies these principles to current issues in the United States. And finally, he gives a forecast of the future of Catholic Action in America.

Each essay is reducible to a syllogism, so that the reader is able to have the argument at his fingertips. To exemplify this, *Role of the Layman* rightly insists that the life of the lay Catholic is far from ordinary and that he truly has a positive, personal vocation to extend the life of Christ in all the secular institutions of society. This direct participation in the work of saving souls is too serious a matter "to be placed in the hands of shallow, weak-kneed, selfish men." So Catholic Action must have as a preliminary the individual sanctification of each one of its members.

Mr. Giese's theme may be summed up by saying that the Christian life is not a part time occupation or hobby; it is a life that must be lived every hour of every day. *The Apostolic Itch* can do much to bring Catholics—clerical, religious and lay—to an appreciation of their tremendous vocation as Christians. F.M.A.

The Kingdom Is Yours. By P. Forestier, S.M. Chicago, Ill., Fides Publishers, 1954. pp. vii, 189. \$3.50.

This commentary upon the Gospel is limited to the Sermon on the Mount, which establishes the rule of conduct for every Christian, and the Gospel of the Holy Eucharist (Jn. 6) which gives the individual the motive for exchanging love for love.

Father Forestier substantiates the fact that Christ founded a Church and gave it divine assistance through repeated recourse to Holy Scripture. In the instruction of the Sermon on the Mount, the author shows Christ preparing the minds of His hearers for acceptance of a new law. On six distinct points the superiority of Christian perfection is contrasted with pagan and pharisaic observances. The accent of Christ's doctrine is upon love and not fear. Living the doctrine means cooperating with God's grace for His honor and glory, and never out of presumption of our own capabilities or for the praise of men.

Concomitant with the exposition of this new teaching exposed by Christ, the author makes practical and timely applications of this doctrine to twentieth century Christianity. Forcefully the writer shows that the same doctrine which fell from the lips of the Saviour is transmitted to us unadulterated. He insists that a clear and correct interpretation of the pages of Scripture can be understood only when we are guided by the sole custodian of the inspired words—the teaching authority of the Catholic Church.

Fr. Forestier shows that by the institution of the Eucharist Jesus Christ remains in our midst to sustain and nourish our souls. However, the author leaves the way open to misinterpretation when he treats of the effects of the reception of the Eucharist, by citing extraordinary incidents from the lives of Saint Teresa of Avila and St. John Vianney. These in turn may lead the reader to conclude that lack of similar sensible signs in his own reception of Communion may mean that he is not enjoying the benefits of the Real Presence within him.

Although the format and style of the book is good, it would not lend itself to use in the classroom as a religious textbook. However, it can be used with great profit as supplementary reading for a religion course.

J.E.

The Political Ideas of St. Thomas Aquinas. Edited with an Introduction by Dino Bigongiari. New York, Hafner Publishing Co., 1953. pp. xxxviii, 217. \$1.25.

We live in a politically minded age, and one of the great masters of political theory is St. Thomas Aquinas. In this volume selections are given from St. Thomas' *Summa Theologica* (from I-II and II-II) and *On Kingship* (*De Regimine Principum*, from Book I). The selections treat of law, justice, various social problems and forms of government. The translation of the English Dominican Fathers, which is used for the text of the *Summa*, is occasionally modified by the compiler, the text of the earlier translation being given in a footnote.

One of the most important sources for St. Thomas' doctrine on political matters is his *Commentary on the Politics of Aristotle*. Many references to this and other works of St. Thomas are made in the Introduction by the editor, Mr. Bigongiari, a Catholic layman who is professor of Italian at Columbia University. He evinces a fine appreciation of St. Thomas' doctrine of the state as a natural order, the public power, the forms of government and the fullness of power.

These sections should be of help in understanding the texts given in the body of the book. Incidentally, the Introduction is made up of extracts from the manuscript for a new book by Mr. Bigongiari; judging from the Introduction, the editor's own proposed volume will be a definite contribution. D.K.

A History of France. By Lucien Romier. Translated and completed by A. L. Rowse. New York, St. Martin's Press, 1953. pp. xvii, 487. (8 Illustrations; 3 Maps).

A History of France treats of the peoples of Gaul before Caesar up to the Day of Liberation, June 6, 1944. The original French edition covered the period from the beginnings to 1789. At his death the author left a manuscript continuing the work up to 1885. The translator has extended the history up to recent times.

This volume, however, presents a problem for the reviewer. On the one hand, the author has knit an interesting, comprehensive and well-ordered fabric of history in a relatively short book. The translator has also produced a fine translation in light and readable English. On the other hand, the undertone of the book leaves much to be desired. It is not unprejudiced. There are many obvious and not-so-obvious half-truths disparaging the Church and her Hierarchy.

The following example will serve to show the point in question:

... By the standards of the time, she [Catherine de Medici] was an able ruler, more humane than her two contemporaries. Elizabeth of England and Philip II of Spain.

[Footnote:] This, so far as Elizabeth is concerned, is untrue: one has only to think of the Massacre of St. Bartholomew.—A.L.R. [Chap. IV, p. 212]. This quotation is obviously colored by the translator's footnote. In this instance, A. L. R. turns the blind eye to the horrors of sacrilege and bloodshed perpetrated by Elizabeth and her Lord Chancellor, Sir William Cecil, upon clergy and faithful of the realm in an attempt to put into effect Cecil's *Device for the Alteration of Religion in the Reign of Queen Elisabeth*. [Cf. Strype's *Annals*, Vol. i, Appen. p. 4, ed. 1709].

Since no copy of the original French edition is available it is difficult to determine whether the general undertone of the work was intended by the author or deliberately introduced by the translator. But even with only a fair knowledge of history, the reader can detect many similar innuendoes. Since some, however, are very subtle, they are apt to escape the unsuspecting reader. It is with reservation, then, that we recommend *A History of France* for the general public.

G.G.C.

Descartes and the Modern Mind. By Albert G. A. Balz. New Haven, Yale University Press, 1952. pp. xiv, 492 with index. \$10.00.

This is at once an extremely interesting and an extremely confusing book. It is interesting, because of its subject matter; it is confusing, because of the manner in which its subject is developed. Professor Balz' theory briefly is as follows. In order to perceive Descartes' relation to the modern mind, it is necessary to see him against the background of Augustinian and Thomistic Theology. Wisdom is the progressive understanding of the relationship between man, God, and the universe, and in this unfolding, Descartes is the logical heir of St. Augustine and St. Thomas. He has correlated the methods of these two great thinkers.

To prove this assertion, the author has recourse to much cumbersome terminology, coined by himself, which makes for difficult reading. Moreover, he himself confesses frequently that the conclusions at which he arrives, are at times opposed to the words of Descartes, but that Descartes, in the light of his own principles, "could ask"; "must ask"; "might have perceived" some particular position. Thus, the book becomes little more than speculations or 'meditations' about Cartesian principles, with little reference to what Descartes historically taught.

To the student who approaches the volume in the hope of learning how the thought of Descartes was expounded and expanded by his followers, it will prove a disappointment, for the author gives no indication of this. In fact he warns us (p. 424): "I hope that it will be understood that the content is tentative, conjectural, and explorative." The book, however, will give many interesting insights to one who has the courage to read it through.

F.C.

The Experience of Death and The Moral Problem of Suicide. By P. L. Landsberg, Philosophical Library, New York, 1953, pp. 102.

It is claimed that Paul-Louis Landsberg, the author of *Experience of Death and the Moral Problem of Suicide* was a Christian existentialist: but, in the essays at hand, he displays a much more avid devotion to the existential procedure, which continually leads him into confusion and error, than to the fundamental, objective truths of Christian teaching and morality. For all his learning, for all his quotations of St. Augustine, and mystical interpretation of St. Theresa, his familiarity with St. Anselm, the fathers of the Church, he displays less fundamental grasp of objective morality than the child in grammar school who knows the fifth Commandment. The

"Everyman" in Landsberg goes a little too far for truly Christian men when he states, "There is no reason for believing that the Decalogue was intended to cover cases of suicide." (pg. 79)

Probably the climax of the essays (a climax not intended by the author, but the real climax and death blow to the illusion that this can be called Christian) is the consideration Landsberg gives to the arguments of St. Thomas against suicide. Three of St. Thomas' are singled out for Landsberg's superficial abuse. Only one will be considered here. St. Thomas' first argument based on the natural inclination of everything to keep itself in being and to resist corruption concludes thus, "Wherefore suicide is contrary to the inclination of nature, and to charity whereby every man should love himself. Hence suicide is always a mortal sin, as being contrary to the natural law and to charity." (II-II Q.64, A.5, corp.) Landsberg replies, "What are we to make of this argument? First of all, if suicide were, in every case, contrary to natural law, it would not occur, or only in a very few exceptional or pathological cases. I must admit I find it difficult to see that something can be against natural law when it is practised, accepted, and often honoured amongst all non-Christian peoples. Suicide is far from being contrary to human nature. . . . Suicide, no doubt, deprives us of that good which is life. But in fact, and from the Christian point of view, this good is of a highly dubious quality; and, in any case, it is not the highest good and often rather more like an evil." (pp. 80-81) Within this brief passage from Landsberg there are enough errors to dwell upon at great length; however, it will have to suffice merely to point out the basis for most of the errors it contains. St. Thomas' argument is not dependent on an existential condition. Rather it has absolute and universal application because it is founded on the metaphysical truth that an inclination to perfection follows upon every form. There is then, rooted in the very nature of man, apart from a consideration of particular existential conditions, an inclination to perfection. The form that gives man life has an inclination to perfect life, not to destroy it. Landsberg on the other hand, is viewing man, not from the point of view of his nature, but rather from the point of view of his operations as he is in a particular existential condition. He fails to see that there can be a natural inclination in the rational being for its perfection, and yet, on the operational level and in particular existential conditions, the rational being can act contrary to his rational nature. On the operational level reason does not have despotic control over the passions, and therefore man can act in a manner contrary to his rational nature and in accord with his passions. But to act in accord

with the passions alone, is not to act according to man's rational nature. Further, Landsberg is considering man in an existential condition, namely as he is here and now. But the first thing that should be of note to a Christian treating of man in his existential condition is the fact that he is treating of Fallen man. Man not only does not have despotic control over his passions, but in his existential state there is an inclination to act contrary to his nature. The fact then that Landsberg can point to some non-Christian peoples who do not act according to right reason does not prove that their actions are not against the natural law written in their hearts. The fact that man does not always act in accord with the dictates of right reason does not destroy the fact that right reason is the measure of objective moral good or evil. The subjective analysis of man in his existential state would destroy all objective morality. "If people do it, it is objectively all right, and perfectly natural" is hardly the basis of Christian morality.

If the reviewer were in any way suggesting that this book be read, it would be absolutely necessary to point out many other errors, confusions, misleading statements, and, whether intentional or not, misrepresentations of the thought of St. Augustine and St. Thomas. The reviewer is not, however, recommending the book. It remains then only to say that Landsberg, dedicated to an exclusive existential procedure more than to Christian truths, starts out on the wrong foot, and never gains a truly Christian balance throughout the length of the two essays. As a non-Catholic, yet alleged Christian existentialist, he stumbles into a field that is not his own, namely, Theology. It is highly probable that this book falls under the restriction of Canon Law whereby one must receive permission of the local Ordinary to read a work of a non-Catholic which concerns theological matters.

D.L.

The Rosary in Daily Life. By Franz Michel Willam. Translated by Rev. Edwin Kaiser C.P.P.S. New York, Benziger Bros., Inc., 1953. pp. 238.

The favorite prayer of Mary is forever the Rosary. As love for Mary's Rosary deepens, there must follow of necessity a desire to know more about this prayer; a propensity to recite it with a greater understanding of the blessed truths found within its fifteen mysteries.

The primary source for learning these truths is, of course, the Bible. In the appropriate chapters, the inspired writers describe in some detail most of the mysteries of the Rosary, and a brief reading of the particular text before beginning the Rosary will provide much

food for meditation. Among secondary sources are recommended devotional works which explain the Rosarian truths in an orthodox way. When, however, a book is found which includes the entire passage from Sacred Scripture along with a warm yet faithful exegetical explanation of these mysteries, then the Catholic desirous of knowing more about Mary's Rosary has found a treasure. *The Rosary in Daily Life* is such a book.

The work falls naturally into three great sections. Each of these parts contains an introduction in which is explained the psychological natures of joy, sorrow, and glory; and what is most gratifying, how these are ordained to eternal joy and glory. Following the introductions, each mystery is considered individually, sometimes from an emotional viewpoint, sometimes with a study of the historical background, but always an interesting survey of the mystery. At the end of each chapter, in a section titled "Considerations and Self-Explanation," practical conclusions are drawn from each mystery.

To all, then, who desire to know more about Christ through Mary's Rosary, this book is highly recommended. T.J.S.

The Holy Years of Mary. By William A. McLoughlin, O.P. Edited by Right Reverend Joseph G. Cox, J.C.D., LL.D. Philadelphia, The John C. Winston Co., 1954. pp. v, 114. \$1.50.

Theology—and scholarship—are two fearsome monsters in the estimation of many people. But even those who are of such a mind admittedly enjoy theology, or thinking about God, when this thought is woven into a simple, every-day story. They are also ready to give ear to a scholar who can make his factual data live through intelligent interpretation and application. *The Holy Years of Mary* does put theology into a most pleasing story form and the consummate biblical scholarship behind it never becomes awesome.

The elements which go to make up this little gem manifest theology, as wisdom, at work. Of course Holy Scripture is the basis. Scattered from Genesis straight through to the Apocalypse are mariological texts which come in for exegesis. Then the Church is the positive guide, furnishing clear expressions of dogmas pertaining to Mary. The Fathers are brought into play, along with the theology of the schools, to manifest the beauty of God's plan and Mary's place in it. Finally ascetical theology shows the perfection of the spiritual organism, of the life of grace in Mary, and presents her as a model for all her children.

This book is a clear example of sober scholarship in the biblical

field in the service of both theology and devotion. The author is able to speak with familiarity of Jewish life at the beginning of the Christian era. He also can describe accurately places in Palestine he himself has seen. Thus, the account of the hidden life of Jesus and Mary, for example, "reconstructed with a fair degree of probability," has neither too much data for the credulous, nor too many artistic tints for those who like their pious biography straight.

As sort of an appendix, the author has attached historical sketches of fourteen principal Marian shrines throughout the world. The accounts of apparitions and miracles that are part and parcel of these shrines form a fitting sequel to the history of Our Lady's earthly life, for they are signs that she too, with her Divine Son, today "lives unto God."

New books on Mary in the Marian Year have a splendid recommendation to begin with: their subject matter. As such the *The Holy Years of Mary* is valuable as a restatement of Mary's role in God's plan. But its special credentials are the way in which the author wields his tools, mariological theology and biblical scholarship, to produce an exquisite sketch of the life of God's Mother.

B.M.S.

The Water and the Fire. By Gerald Vann, O.P. New York, Sheed and Ward, 1954. pp. 187. \$2.75.

To say that one lives an unreal life may seem to be a contradiction. A careful analysis of Father Vann's thought in this book, however, will show that the unreality characteristic of modern life is actually a divorcing of life from God. God is the only sufficient reality for He is all Perfect and creatures derive their perfection from Him. Thus any human activity without God creates an unreality. The author applies this thought to the frenzied tempo of modern city life, to education, to the individual, to the family, to the community, and to man's relation with nature. He shows that without God the souls of men are empty and restless in their every activity. Education becomes deceit and treachery; the individual, family, and community are barren and lifeless; and the nervous rhythm of modern city life destroys the stillness of vision and contemplation. The remedy is simple—the love and contemplation of God and the application of this loving knowledge to all spheres of life.

Ultimately then the question of modern civilization is resolved to this; to be with God or not to be with God. It is a question asked today only by the few who recognize the existence of such a problem. But Fr. Vann clearly unfolds the unreality of the life which many

unconsciously lead today. This is the question and theme of *The Water and the Fire*. The book is recommended for the author's deep insight into the problems confronting our civilization. B.P.

The Trial of Oliver Plunkett. By Alice Curtayne. New York, Sheed and Ward, 1953. pp. 239. \$3.00.

In a recent lecture Alice Curtayne said that she was merely an amateur historian. After reading her recent work, one would know that she must have meant that she is an amateur in history as a whole rather than Irish history. Her life of Archbishop Plunkett is a work that would do honor to any historian. Certainly, the research into manuscripts of the seventeenth century, the understanding of the mind of that time, and the presentation of facts to show the whole picture of the trial of Blessed Oliver Plunkett, could only have been done by a true scholar.

In this quasi-biography of Ireland's Blessed, Alice Curtayne has tried to picture what it means to have the perfections of Christian virtue. This shepherd of souls is shown to have been the true follower of Christ laying down his life for his flock.

His trial was not without parallel in the history of the Church. In the praetorium of Pilate, Christ suffered from the envy of the Pharisees and the selfishness of a judge. His own defense was made a mockery before a crowd which contained but a few frightened friends at most. Modern ages have shown little change in this attitude toward the Church. In recent years Catholic papers have reported on new martyred pastors. Again, the *trial*, the mockery of justice is the keynote; and, again the shepherd stands before the enemy, alone, without friends. This book is a good meditation for Catholics who have freedom to practice their religion. From it they will realize what it means to live their faith under trials.

One would find a reading of this work worth while not only for the history of a great figure in the Church, but for one's own spiritual good. The Archbishop of Armagh was a holy man; therefore, a man to be taken as an example of Christian fervor, a true follower of the Cross of Christ. The book is an honor to Blessed Oliver Plunkett and to the faith of the Ireland which he represented. T.M.

Hilaire Belloc: No Alienated Man. By Frederick Wilhelmsen. New York, Sheed and Ward, 1953. pp. 108. \$2.75.

This critical study of Hilaire Belloc is not a definitive biography of the renowned English Catholic historian, prose stylist, and human-

ist. Rather, as Mr. Wilhelmsen states, "it is an attempt to introduce the contemporary reader to Belloc, and to disengage from the vast corpus of Bellociana, those themes that are of permanent value." His endeavor has been admirably achieved. The well-presented analysis, which considers only the main theses of the controversial and historical works, shows clearly the stature of the subject and the relevancy of his ideas to our chaotic times.

Belloc knew well that Western man had lost the key to life's meaning, yet Belloc's own life was a constant, vigorous assault on the fallacy that "what must be done at all costs, is to exorcise our common heritage, our faith, our corporate memories. A fresh beginning can be the only beginning." In this enthusiastic work, Mr. Wilhelmsen sets forth a cogent presentation of Belloc's assault. The dictum, "The Faith is Europe and Europe is the Faith" is forcefully explicated, as are the reasons for his continual onslaughts on German Historicism, the Whig tradition of history, industrial capitalism, and the Universities. The author's desire to renew an interest in Belloc should be fulfilled when the reader again hears the ring of his congratulations to Chesterton because "he had the singular good fortune to have escaped the University," or his contempt for Higher Criticism in the rebuke: "That is how the damned fools write; and with brains of that standard Germans ask me to deny my God."

The author evidently prizes the lucid intelligence and robust Catholicism of this "latter-day Villon." Yet he does not fail to show that Belloc's effectiveness was thwarted by his belligerent and uncompromising temperament.

Belloc's dogmatic convictions may not always win assent, but Mr. Wilhelmsen's book should whet the reader's appetite for a fuller portion of the dynamic historian who also had the prophetic insight to calmly announce in 1924, long before the New Deal was even a dream, that a great increase in Presidential power would be effected in the near future. Even if the renewed interest in Belloc is not imminent, the author is hopeful that it will arrive eventually. "In some future time, possibly not remote, when New Man will have exhausted himself attempting to escape his destiny, when he will have tried all the doors leading nowhere, when he will have sickened of paper humanisms, he may turn to the gnarled wisdom and the eternal youth of this last guardian of the West."

T.Q.

A Doctor at Calvary. By Pierre Barbet, M.D. Translated by the Earl of Wicklow. New York, P. J. Kenedy & Sons, 1953. pp. 178. \$3.00.

If the authenticity of the Shroud of Turin is established, there need be no delay in knowing many of its implications in regard to the Passion of Our Lord. Dr. Barbet has extensively exploited the markings of the Shroud to reconstruct the Passion of Christ.

As a surgeon the author had been asked to make measurements on the Shroud in an effort to determine its authenticity. Although mildly skeptical at first, continued observation has led him toward accepting it as genuine. That it was formed by a natural process he has no doubt. That it is the shroud in which Christ was laid he thinks most probable. History proclaims only one crucified man who was also crowned with thorns, and such was the man contained in this Shroud.

After giving a history of the Shroud, in the chapters "Crucifixion and Archaeology" and "Causes of Rapid Death," Dr. Barbet gives the background information necessary for developing a clear picture of Christ's passion. Then follow chapters detailing the preliminary sufferings of Christ, the wounds in the hands, the feet and the heart, the descent from the Cross and the Burial. The findings of archeology, exegesis, philology, medicine and special experiments duplicating the processes suggested by the Shroud are all co-ordinated to give as complete and well-grounded a picture as possible.

To many readers these details will be too technical. But the use of so many branches of knowledge fosters the conviction of the all-importance of the subject. The author himself warns that these things are too important to be studied lightly. The concluding chapter is a summary and meditative description of the corporal Passion of Jesus Christ.

The book has two appendices. The twelve plates on the Shroud and related matters are necessary for an understanding of what the author is attempting. Markings of 'right' and 'left' on the plates would be a help to those studying them for the first time.

Whether Christ carried the whole cross or just the transverse bar, whether He died of asphyxia or circulatory collapse is still to be debated. But this indecisiveness on certain details will not hinder the reader from gaining a deeper insight into how completely Christ laid down His life. *A Doctor at Calvary* is highly recommended.

L.T.

The Week With Christ, Liturgy for the Apostolate. By Emeric A. Lawrence, O.S.B. Collegeville, Minn., The Liturgical Press, 1953. Cloth, \$2.50; paper, \$1.50.

This little book, called "a handmaid to the Missal" by its author, is the outgrowth of brief explanations of the proper of the Sunday Masses and feasts of precept. Written originally for students at St. John's University, it was later used in the armed forces. Although intended to inspire lay apostles to more vigorous action, its usefulness is not limited to the laity. Simple and brief, it is still deep and practical. It is not a manual of meditation strictly speaking, for it is not written in the form of meditations, with reflections, acts of the will, etc. But the work provides good material for those who already know how to meditate and who like liturgical meditations. A natural pattern of meditation is followed: exposition of the doctrine contained in the proper of the Mass, followed by practical, moral applications of this teaching. Another useful feature of the book is the selection of short texts from the Mass of the day which are appended to each explanation. Called "Food for the Way," these quotations can easily be memorized and used as a means of recollection and of unifying and centering the whole week around the Mass for Sunday.

L.W.

Star of Jacob. By Helen Walker Homan. New York, David McKay Co., Inc., 1953. pp. ix, 329. \$3.75.

The wholesome and ever-increasing interest in the lives of saintly men and women of the Catholic Church during the past several centuries is notable in itself. But the way in which their lives, sometimes so intricate and mysterious to comprehend, have been handled by modern Catholic authors, is both notable and encouraging. With *good writing* gracing the pages of so many *bad stories* today, we need a proportionate level of competition within the circle of Catholic authors. *Star of Jacob* is one such example of high quality in both prose and plot.

The drama of the life of Jacob Libermann is centered upon that age-old struggle between the Cross and the Star, between the New Law and the Old. It finds its enactment in the realm of exaggerated fear as experienced by a five-year-old when he is suddenly confronted by a funeral procession led by a priest with 'their fearful sign of the cross'; it is later continued in the intellectual realm where the Torah and the New Testament are pitted one against the other. And always

in the midst of these and other conflicts stands the trophy, the victim—Jacob Libermann.

It was an almost constantly painful exodus that led Jacob Libermann out of the land of his spiritual birth. There was the inner struggle that waged a furious and almost demoniac assault upon the man himself. And there were the tragic overtones as reflected in the lives of others. For the marvel of the conversion of Jacob Libermann is that physical, emotional and intellectual forces all combined to make his life a veritable raging inferno of doubts, dismay and near-despair. All of this is forcefully and vividly felt by the reader.

One interesting facet in the study of Libermann lies in the special psychological aspects of the man. Perhaps even more appropriately we might call it the physical crucifixion of this 'other Christ'. From early childhood he had suffered a recurring malady of severe headaches. After his conversion and during the years of his studies at Saint-Sulpice, the headaches developed into what doctors termed epilepsy. Striking him a few short months before ordination, it left him a veritable exile in the House of God. And so he remained for many years, years that saw him shuttled from one religious group to another; years that also witnessed his formulation of the plan that eventually led to the foundation of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary. Today that same congregation numbers in its professed membership over five thousand and cares for over twenty-five million souls.

Francis Libermann attained to the priesthood late in his life and died soon after the establishment of his congregation. But despite the fact that tragedy laid its heavy hand upon him in many instances, it could not deny him that one great triumph which was born in the moment when this son of a Rabbi turned from the Star of Jacob and fastened his gaze forever upon the Star in the East.

The art of reviving the personality and people of the past is a task that faces every author intent upon writing a biography. Helen Homan, in her introduction, states quite plainly that her method of achieving this objective resolved itself in a careful blending of fact and fiction. Fortunately the blend is smooth, sacrificing neither historical accuracy nor artistic balance. And this combination alone, rates a sincere recommendation and a special reader interest.

R.E.B.

Credo. A Practical Guide to the Catholic Faith. By Martin Harrison, O.P. Chicago, Henry Regnery Co., 1954. pp. vii, 369. \$4.50.

The sub-title of this excellent work is an accurate and fitting

description of the scope and purpose of *Credo*. The book is a collection of brief and to the point meditations on the principal truths and practices of the Catholic religion. It does not pretend to be a manual of Theology in the technical sense. It is rather a handy reference to be used by the layman striving to practice his religion well. The ordinary Catholic will appreciate the author's eminent practicality in treating of problems not usually found in books of this type. Fr. Harrison makes some of the 'obscure' virtues take on an entirely new meaning by very precise applications to everyday life.

Credo deserves wide acceptance, both by the Catholic layman, and the professional theologian. There is a remarkably complete coverage of Catholic doctrine and truths necessary for salvation. The matter is presented with a clarity and brevity which will tend to make the reader wish to become better acquainted with the doctrines treated. Throughout the work there is ample evidence that the meditations were written by one who himself practices what he advises others to do. If it is true that Theology is food and drink because it nourishes and quickens the soul, then *Credo* is a must for the Catholic reader because of the delightful way in which it whets the appetite for the things of God. Fr. Harrison has followed St. Thomas faithfully throughout the book, applying Thomistic principles to twentieth century life. Perhaps the highest praise we can give this work is to say that Thomas would be most pleased with *Credo*. T.K.

An Introduction to the Metaphysics of St. Thomas Aquinas. Texts selected and translated by James F. Anderson. Chicago, Henry Regnery Co., 1953. pp. xiv, 117 (Notes, 118-137). \$2.50.

"It is often said, and not without considerable truth, that . . . newcomers to philosophy cannot really read St. Thomas. But as every experienced teacher of St. Thomas knows, such persons are often in no better case as regards works about St. Thomas." Herein lies the tremendous value of this book. It "is designed to initiate the college student . . . into the so-called general metaphysical, rather than the natural-theological, part of St. Thomas' integral philosophy of being." and "is put forth with the not immoderate claim . . . of representing the minimum requirements for a course or plan of study whose object is a rather direct and intimate appreciation of the metaphysical thought of St. Thomas Aquinas."

Mr. Anderson well recognizes the accompanying difficulties in such a work. Fr. DeAndrea, O.P., points out the chief difficulty in his excellent work, *Praelectiones Metaphysicae* (Rome, Angelicum,

1951, p. 111,) where he refers to St. Thomas' *Commentary on the De Trinitate of Boethius*, Q. VI, art. 1 (this passage incidentally is among those given by Mr. Anderson, p. 109). To quote Fr. DeAndrea: "Although St. Thomas expressly sets down . . . that the analytic and synthetic method is to be employed in metaphysical investigation, yet he himself . . . almost always uses the synthetic method in the solution of metaphysical problems, i.e., starting his investigation from the notions of the existence, nature and attributes of God, Who, according to the natural order of scientific development, constitutes the ultimate term of the metaphysical inquiry in the "way of invention" or analysis. The reason for this is that St. Thomas considers the subject of metaphysics, which is "ens commune," from the viewpoint of the theologian, i.e., as it is . . . related to God—as created by God, subject to God, and ordered to God as to its final end." Thus the difficulty with regard to studying the metaphysics of St. Thomas is that a choice must be made between his metaphysical method and his own texts. He pointed out what the true procedure is, but he himself usually treated of metaphysics only as a theologian, using it for the solution of a theological problem. Both modes of procedure are valuable. Fr. DeAndrea follows the method of St. Thomas; Mr. Anderson here gives the texts themselves of St. Thomas. For the full understanding of St. Thomas' metaphysics, both must be used. To rely solely on the texts would be to chance great confusion in the minds of the students with regard to the distinction between philosophy and Theology. The text given by Mr. Anderson on pp. 101 ff. should help to obviate this difficulty.

Indicative of the inescapable difficulties in using the texts of St. Thomas is the section on the real distinction, for St. Thomas' main proofs of this begin with God, whereas in *Metaphysics* the proof of the existence of God is consequent to the proof of the real distinction. It might also be noted that the sections on potency and act and on the real distinction precede those on the transcendentals, which is the inversion of the order given by Fr. DeAndrea in his elaboration of the true metaphysical method according to St. Thomas.

The texts have been excellently chosen, carefully arranged, and well translated. This *Introduction* is then a major contribution to the field of textbooks in metaphysics; it can be used to great advantage, as long as the teacher points out the difference between the procedure of St. Thomas in these texts, and the true metaphysical procedure of St. Thomas. The great advantage for teacher and students alike is that they will be sitting at the feet of the master.

D.K.

Weeping Cross. By Henry Longan Stuart. Chicago, Henry Regnery Co., 1954. pp. x, 372. \$4.00.

Henry Longan Stuart's *Weeping Cross* is "a powerful though neglected novel" on trial for a third time before the American reading public. First published in 1908, and then again in 1933, this book failed to receive its due attention from readers and critics. The reason for *Weeping Cross*' failure, thus far, to capture its rightful place in the field of American literature may be attributed to the fact that it was born prematurely in a society puzzled and repelled by a story dealing with *sin*. This third edition is the result of the devoted efforts of a small group of admirers who hope and feel that the present day American reader, initiated by the novels of Mauriac, Undset, Greene and Bernanos, is now prepared to give a wider appreciation and recognition to the "high mood of spiritual realism" which is the distinguishing mark of *Weeping Cross*.

From the moment Richard Fitzsimon, Irish royalist, Cavalier, and later in life Jesuit priest, lands at Boston on the 26th of February, 1652, as an indentured servant, we are ushered into the sacrosanct enclosure of a man's soul, unburdening itself in an autobiographical chronicle of sin during a short period of ten months. The emotional violence done to this soul through its fall from grace is depicted with awesome artistic skill and precision.

The outstanding feature of this soul-searching novel is the authentic realism portrayed in all of the characters. Henry Longan Stuart, it has been noted, took an unusual interest in the characterization of his heroine, Agnes Bartlett, to whom the novel is dedicated. She is a strong, able, middle aged widow devoted to her unorthodox Puritan father, Captain Fleming. She can be gentle and tender or witheringly ironic as she clearly sees through the fanciful and wishful thinking of Richard, her lover and indentured servant. The minor characters, Captain Fleming, Old Calamy and Captain Gideon, are impressively individual and real. Even the passing historical personages who walk through several pages of the story are woven with fine dexterity into the design of the plot.

As a novel, *Weeping Cross*, has been criticized for two surface flaws. The first is the almost hysterical pitch sustained over the hero's repentant soul-searching. And the second, is the failure to disclose certain events to the reader earlier in the story. The last pages of this eminently worth reading novel are somewhat marred by the mystery story unraveling of certain facts which could have been revealed sooner without detriment to the narrative.

Contrary to the opinion expressed in the Foreword, this reviewer believes that the unusual style of the book will contribute in no small measure to restricting the circle of readers of *Weeping Cross*. Nevertheless, though the book may prove somewhat difficult to read in places, we heartily recommend it to all those who enjoy a book with a stirring plot.

B.M.M.

The Last Things. By Romano Guardini. Translated by Charlotte E. Forsyth and Grace B. Branham. New York, Pantheon Books, Inc., 1954. pp. 118. \$2.75.

This book is a study of the "Last things" and of what Christianity teaches concerning the end and that which pertains to it, namely, death, resurrection, purification after death, the Last Judgment, and eternal life. The interpretation of Sacred Scripture is somewhat restricted to the author's own purposes. There is also a Platonic tone underlying the explanation of human nature. Except for these two defects, the author does establish a relationship between the teaching of revelation and present day spiritual and intellectual conditions. This treatise is not intended to be an exhaustive survey, but is rather an outline focused upon those points which are apt to cause difficulty and are often misinterpreted. The author has a clear, definite, and intelligible style which has been highlighted by an excellent translation. The book makes worthwhile reading.

R.L.E.

Fortitude and Temperance. By Josef Pieper. Translated by Daniel F. Coogan. New York, Pantheon Books, Inc., 1954. pp. 128. \$2.75.

The purpose of this treatise is to disclose the Christian conception of these two virtues as based upon the principles set forth by St. Thomas in the *Summa Theologiae*. The author has successfully achieved his goal. The doctrine of St. Thomas is expressed with clarity, simplicity, and precision.

The "enlightened liberal's" misinterpretation of the objective reality of man has led inevitably to a distorted notion of virtue. All the cardinal virtues have been misconceived, but the true significance of fortitude and temperance has suffered most. The author, while making no claim to originality, has made a definite contribution by demonstrating that traditional principles can be applied to these current problems. Many of the present day objections raised against the virtues are substantially the same as those answered by St. Thomas. These modern errors are skillfully refuted and popular misconceptions are deftly dispelled by Mr. Pieper. This reviewer was particu-

larly impressed by the explanation of the Thomistic concept of "reason" and "order of reason" (pp. 56-61).

The simplification of technical language achieved by the author will enable readers to readily grasp the arguments presented. *Fortitude and Temperance* is recommended to priest, religious, and layman.

R.L.E.

The Philosophy of Being. By Rt. Rev. Louis de Raeymaeker. Translated by Rev. E. H. Zieglmeyer, S.J. St. Louis, Mo., Herder Book Co., 1954. pp. 360. \$4.95.

Louvain University has been a leader in the revival of Thomism. Since the days of Leo XIII, its school of Philosophy has pioneered with notable success the application of St. Thomas' doctrines to modern problems. *The Philosophy of Being* is an attempt to present his Metaphysics to an audience of readers secure in their study of phenomena, but weak in the basis of such science.

The book opens with a challenge to self-knowledge and experience. This is in keeping with the traditions of Louvain, although such a procedure leaves much to be desired, for it reflects the belief that *Critica* is more important than the essence of being itself. However, considering the nature of the work, this is only a minor objection.

Then proceeding from the study of being, its nature and attributes, the author ends with a discussion of causality and the Supreme Being. Convenient historical summaries are found where the question at hand is particularly disputed. These are exceptional in interest and value for handy reference. The style is fresh, freely employing modern terminology together with traditional expressions. All in all, *The Philosophy of Being* is an orderly and attractive presentation of a difficult science.

G.E.B.

Fabulous Ancestor. By Donald Demarest. Philadelphia and New York, J. B. Lippincott Co., 1954. pp. 288. \$3.50.

At the outset, Mr. Demarest refers to his book as falling into no set category of literature. According to the author himself, it might best be described as a legend. The reader, then, will have to evaluate the merits of the work in conjunction with the peculiar nature of the legend. Mr. Webster's dictionary defines a legend as "any story coming down from the past, especially one popularly taken as historical though not verifiable." And in close complement to legendary, Mr. Webster lists the word 'fabulous'.

Hence an appraisal of *Fabulous Ancestor* is not an easy task.

In any legend the figures, places, and circumstances under discussion are both real and yet mist-covered portraits of something else. As described by Mr. Demarest, the substance of his book is reflected through the eyes of a ten-year old boy. At the very outset a key to the legend is furnished by stating quite simply: "To a boy, the ways of the old are the ways of another world." Out of this principle flows the creation of another era and another approach to life—the life of the Old South.

Fabulous Ancestor is a first novel of a former editor of the New American Library and of Pelligrini and Cudahy. The story that Mr. Demarest has woven out of the dreams, fancies, and realities of a ten-year old in that magical city of New Orleans are populated by an unconventional array of characters. But out of the welter of characters that grace the pages of the book the figure of Granny, the *Fabulous Ancestor*, stands out as a woman who "intends to get what she wants in this world, and the next, knowing the rules of both." There have been, no doubt, better tales of New Orleans and its peculiar atmosphere and glamour, but none quite so evident for its joy and unabashed honesty. We are sure that New Orleans is well-loved by Mr. Demarest, and after reading his book, we are quite willing to share in that same affection. R.E.B.

Sanctity Through Trust. By Joseph Schrijvers, C.S.S.R. Cork, The Mercier Press, 1953. pp. 164.

The purpose of this work, in the words of the author, is "to enlighten souls," "to warn them . . . of the dangers and illusions to be avoided . . . in the way of spiritual childhood" and "to encourage those sincere souls . . . desirous of perfect union with the divine Master." Perfection consists not in greatness, nobility, or splendour of works, but in the loving fidelity with which a soul accomplishes its tasks. To do this requires a complete trust that God will grant the graces necessary. What this trust embraces can be seen in the topics considered by the author: prayer, humility, renunciation, knowledge, love and imitation of Jesus Christ; the gifts and the fruits of the Holy Ghost.

Father Schrijvers frequently refers to the Blessed Mother and explains her role as patroness and model of the wayfaring soul in its journey to perfect trust in God. One can also detect intimations of St. Therese of Lisieux's "little way" of perfection, which consists essentially in an extraordinary performance of the ordinary duties of everyday life. The book is copiously documented with texts of Sacred Scripture and quotations from the works of St. Thomas Aquinas and

St. Alphonsus Liguori. The last three chapters are based largely on the *Cursus Theologicus* of John of St. Thomas.

Most of the sections end with a short prayer on the matter just treated. These prayers offer convenient summaries of doctrine as well as matter for fruitful meditation. This book will be of special value to spiritual directors of seminaries and of religious communities.

G.G.C.

The Theology of the Apostolate. By Msgr. L. J. Suenens. Cork, The Mercier Press, 1953. pp. xviii, 159.

The keystone of the Legion of Mary and its apostolate is found in the following words: *Et incarnatus est de Spiritu Sancto ex Maria Virgine*. The Legion desires to form Christ in the souls of Christians through the love of Mary. Doctrinally it claims no greater originality than fidelity to one's state in life.

This book is a commentary on the pledge made by the legionary on the day of his consecration. It is designed to give him a fuller appreciation and understanding of his promise, to enable him to penetrate more deeply the meaning of its words. The promise taken point by point reveals the wealth of spirituality which underlies it. The doctrine is based principally upon that set forth by St. Louis de Montfort in the *True Devotion to the Blessed Virgin*, and that of Saint Pius X in the encyclical *Mary Mediatrix*.

Msgr. Suenens, auxiliary bishop of Molines and national director of the society in Belgium, has written more than a guidebook for members of the Legion of Mary. He offers in this small volume a sound doctrinal presentation of fundamental Marian theology. It is worth reading by all lovers of Mary.

R.L.E.

Preaching—A Symposium. Edited by John M. Feehan. Cork, The Mercier Press, 1953. pp. 70.

Here is a little book directed to priests from a few members of the Sunday listening audience. The contributors are educated laymen who have been asked to express, in writing, their observations and opinions on present day preaching. Knowing full well the sensitivity of the subject matter, they have, however, responded eagerly to this request, bringing to the surface their many comments and remarks, so long repressed. This symposium gives the clergy the opportunity to hear from those who have listened quietly and patiently to sermons and to discover what some of the people in the pews think of them.

The book is centered about an article which appeared a few

years ago in "Nouvelle Revue Theologique" under the pen name 'Silens'. The remaining four articles are commentaries written by Professor Alfred O'Rahilly, Count Michael de la Bedoyere, Hilda C. Graef and Malachy Gerard Carroll. The editor has also added a brief summary.

These few pages contain words of sympathy, understanding and praise as well as charitable comments and criticism. The effort to aid the preacher is evident and because of this spirit, the articles will be of use to anyone who is interested in the art of effective preaching.
B.St.G.

Personal Religion Among The Greeks. By Andre-Jean Festugiere, O.P. Los Angeles, University of California Press, 1954. pp. viii, 186. \$3.75.

Has mankind always believed in a god. Has it given him or her more than lip service? If so, to what extent and among what people? Fr. Festugiere endeavors to show that the Greeks prior to 400 B.C. had a personal form of devotion to the gods and goddesses of Greek culture.

This devotion was of two types: popular and reflective. Both were accepted modes of personal piety. Popular devotion consisted in the immediate contact with a god remote from the world of sense; reflective devotion turned to the world of sense to reflect upon the god who was the principle of all things.

The author cites various literary works of the Greeks to illustrate their concept of popular devotion. The play *Hippolytes* by Euripides presents us with a good example. Hippolytes expresses his personal devotion to the goddess Artemis and spends his time in leisurely pursuit of the object of all his devotion. He is content in his earthly surroundings: his devotion in no way implies a disgust with life. In the *Metamorphoses* of Apuleius, Lucius retires to the temple of Isis remaining constantly in the presence of this goddess. The *Meditations* of Marcus Aurelius and the *Discourses* of Dio Chrysostom confirm this necessity of retirement as a condition for popular devotion.

To exemplify reflective devotion, Fr. Festugiere examines the philosophies of various Greek writers. Thus, Heraclitus' mode was to view Strife, Order, Harmony and Measure as taking place in the universe under an eternal Plan: Zeus. Suffering, too, a result of this Order and Disorder, was designed to lead us to an understanding of this Plan.

The author has carefully listed an index of ancient writers whom

he has quoted; he also provides the reader with many notes to the main text. The work is a fine contribution to the history of religion and will be of great assistance and value to the interested student.

T.H.

The Way. By Joseph Mary Escriva. Cork, Ireland, Mercier Press Limited. 1953. pp. xii, 194.

Monsignor Escriva realized that the layman's daily schedule leaves him little time for spiritual reading. He saw, too, that profound treatises on the spiritual life sometimes tend to discourage spiritual reading, making it burdensome, rather than a source of comfort and peace. Msgr. treats of things very dear to every Catholic—the Mass, Our Lady, the Church, the Communion of Saints. He deals also with those things with which we daily come in contact—scruples, lukewarmness, tribulations, discretion, little things. Each of these topics and many others are treated in short chapters (two or three pages each) containing many worth-while, encouraging, spiritual thoughts.

The book is by no means an exhaustive exposition of the spiritual life. Rather it is a book of practical suggestions designed to help us to attain peace and happiness in this life and to keep us on the road to eternal happiness. The manner of expression is the most striking characteristic of this book. The various thoughts are phrased in sharp, short sentences which almost force us to meditate.

This brief work will certainly be read with pleasure. Having started to read it, one desires to return to it as to a refreshing fountain. Each paragraph and sometimes even one sentence affords us ample food for thought. *The Way* is the answer to those who wish to do spiritual reading but cannot find the time. A book which impels such self-reflection cannot be read without great profit to the soul. Those seeking respite from the things of the world and enjoyment in spiritual reading will welcome this work.

A.McK.

Praying the Gospels. By Rev. Lawrence G. Lovasik, S.V.D. New York, Macmillan Co., 1953. pp. 333. \$4.00.

You may be acquainted with the Gospels or not but the fact is that familiarity with them is necessary for good Christian living. To be a good Christian means to know Christ. "Ignorance of the Bible," wrote St. Jerome, "means ignorance of Christ." Father Lovasik was not only aware of this but has done something about it in his latest work.

His aim is obvious: to help the reader "learn to know Christ through the Gospels"; not by merely reading the Gospels but by praying them. Nor is this an alien notion—for the Saints did it. They made the Gospels part of themselves. That is why, in their speech or writings, they were able to freely quote verses of the inspired text from memory.

The author divides the life of Christ into various settings, grouping appropriate passages under each heading. A meditative prayer, written in the first person singular, follows each section. These prayers are notably doctrinal in character consistently stressing those mysteries which especially pertain to the Savior's divinity and humanity.

Fr. Lovasik believes that many do not read the Gospels regularly because they have not profited enough from the little reading which they have done. The answer lies in praying the Gospels. Hence, this present work which is a masterful attempt, expressed in vivid style, to portray the beauty and practical wisdom contained in the four Gospels.

J.F.

BRIEF REVIEWS

In the pamphlet, *Are We Really Teaching Religion?* F. J. Sheed examines the nature of religious instruction, the qualities requisite in the teacher who is to impart it, and concludes with a short commentary on some of the key doctrines to be taught.

The author insists that religion cannot be just another subject in the curriculum, but rather it must be something which permeates the entire life of the student. "Catholics coming out of our schools should emerge with a tremendous devotion to Christ, with an awareness of Him, a considerable knowledge of His Life and Personality, and a desire to increase that knowledge." The religion class must be made as interesting and enjoyable as possible and should never leave any memory of harshness to stain the student's devotion to this subject. Those whose office it is to teach religion, should instruct by both word and action. A thorough knowledge of both the New Testament and the Dogmas of the Church must be combined with the desire and ability to communicate this knowledge to others. Religion properly taught, becomes something vital in the life of the student by which he is able to judge all things in their proper relation to God.

Mr. Sheed's answer to the question, "Are we really teaching religion?" could be read and studied with profit by all those upon whom falls the obligation to instruct others in the knowledge of God. (New York, Sheed and Ward, 1953, pp. 35)

To mark the centenary of their foundation in the United States in 1953, the Dominican Sisters of the Congregation of the Holy Cross of the Diocese of Brooklyn have published a second volume of *The Daughters of Dominic on Long Island*, bringing their history up to date since the publication of the first volume in 1937. These have been eventful years of marvelous expansion and growth for the Amityville Dominicans, now one of the largest communities of sisters in the country. Skillfully written by Rev. Eugene J. Crawford, spiritual director of the community, the book is much more than just a chronicle of events or a centennial souvenir. It is a thoroughly impressive and eloquent historical account, attractively presented, and documented with a valuable series of appendices—a splendid monument to a glorious past and a vivid presage of a flourishing future! (New York, Benziger Brothers, 1953. pp. 361.)

The Triumph of Mercy is a small book with a great message—God's loving mercy for sinful mankind. The author illustrates this great truth by episodes, many of which are taken from the Gospel and from the lives of saints. The work is free from technical terminology and is aimed at convincing the ordinary Christian that God is a loving father, ready to forgive our faults if we but approach Him with the right dispositions. The book is marred here and there by a few minor defects, such as quoting a proverb which is true only with distinctions and using less precise terms at times. (*The Triumph of Mercy* by L'Abbe A. L'Hermitte, S.D.B., Adapted from the original french by Peter de C. Stacey. Patterson, New Jersey, Salesiana Publishers, 1953. pp. 115. \$2.50.)

Our Faith in Pharmacy. This thirty-page pamphlet with a foreword by Bishop William T. Mulloy contains four articles on the history, aims, procedures and Constitutions and By-Laws of the Guild. Should be called to the attention of as many people as possible having responsibility for the quality of drug store merchandize. (Druggist's Guild of St. James, Covington, Ky. \$0.25.)

Catholic Shrines in the United States and Canada. A shrine, Father Thornton tells us in his Preface, is a place of special devotion. They are those particular places and buildings that have a note of the extraordinary about them in the sense that they touch the heart and move it to fervent devotion and confidence. Since earliest Christian times, such shrines have ever been means by which the faithful showed their thanks to God, and expressed their need for His further Guidance and Love. The U.S. and Canada, although children in comparison to their parent countries in the Old World, have not been lax in producing such signs of devotion and confidence. Many of these

shrines flow from a particular national devotion, or have been developed under the patronage of a particular race. Nevertheless the unity of the people in our country is exemplified by the unity of their love of God.

Through the pages and numerous photographs of this book we come to know the heart of America; we come to know where thousands, even millions, of Americans turn in time of difficulty and distress, joy and thanksgiving. The editor sums up his work as 'a tribute to the riches of the faith and beauty that have touched our culture and our lives'. An excellent summation, for his work is a tribute; an outstanding and fitting tribute to the Faith of American Catholics. (Edited by Francis Beauchesne Thornton, New York, Wilfred Funk, Inc., 1954. pp. 340. \$4.75.)

Holy Mass explains the central act of Catholic worship in a manner which is direct, brief, and, above all easily understood. Father Roguet presents a commentary on and an explanation of the Mass, "not from its origins and theories but *from its ritual acts.*" His presentation is based on the principle that a Sacrament is a sign and therefore should be intelligible. Consequently, he writes about the simple and concrete realities of the Sacrifice of the Mass.

In his preface he emphasizes the "Mass as a 'mystery of religious worship' into which one enters by celebrating it or by giving one's attention to it." This emphasis is steadily maintained throughout the sixteen chapters which comprise this book. *Holy Mass* is a well-ordered presentation of approaches to the mystery of the Mass, and is heartily recommended. Father Roguet has done an excellent job, and the translators, the Carisbrooke Dominicans, are to be duly commended for their labors. (By A. M. Roguet, O.P. Translated by Carisbrooke Dominicans. The Liturgical Press, St. John's Abbey, Collegeville, Minn., 1953. pp. 120. Paper \$.90, cloth \$1.75.)

A History of Philosophy, Vol. III, Ockham to Suarez. Father Copleston treats the interesting, and relatively unknown period from Ockham to Suarez in the third book of his four volume series on the History of Philosophy. About one fourth of the work is devoted to the two philosophers who form the extremes of this study. The rest of the book covers the various conflicting philosophical currents, and discusses at some length the philosophy of the Renaissance. The book is well written, and shows the authors extensive knowledge of this field. (By Frederick Copleston, S.J. Newman Press, Westminster, Md., 1953. pp. 479. \$5.00.)

Since the declaration of the beatification of Blessed Pius X the market has been literally flooded with literature concerning this holy

man. Father Cevetello's *From Peasant to Pope* is a brochure that might serve as an outline to the more extensive and intensive works already written. To those who have already perused one of the larger works, this booklet will serve as a refresher; to those who have not yet read a life of Blessed Pius, it will but whet the appetite. Father Cevetello has accomplished this: he has given an introduction to one of the most outstanding men of recent times, and surely no one would be content with a mere introduction to such a fascinating and charming saint. If the author intended to make his audience interested in learning more about the blessed Pope, his object has been achieved. (By Rev. Joseph F. X. Cevetello, Staten Island, N.Y., Society of St. Paul, pp. 72. \$.35.)

Sacred Art in the XXth Century? discusses the various trends, works of art, and doctrines which have developed during the past thirty years into what is euphemistically called the modern renaissance of sacred art. The author has attempted to analyse first of all what goes into the making of a truly sacred art. He inquires into the exigencies of the sacred, and the demands of art. He then discusses how these elements are translated into the sacred art of our century. The volume contains an Appendix on the *Instruction of the Holy Office on Sacred Art*; and the *Directives of the Episcopale Commission for the Pastoral Office, the Liturgy, and Sacred Art* (for France.) The work has an Index of Proper Names and the principal subjects discussed, along with an Analytical Table of Contents. (By P. R. Régamey, O.P. Paris, éditions du Cerf, 1952. pp. 483.)

BOOKS AND PAMPHLETS RECEIVED

- THE EXECUTION OF PRIVATE SLOVIK. By William Bradford Huie. New York. New American Library of World Literature, Inc., 1954. pp. 152. \$.25.
- FOLLOW CHRIST. St. Meinrad, Indiana. Grail Publication, 1954. pp. 96. \$.25.
- LETTER TO A PRIEST. By Simone Weil. New York. G. B. Putnam's Sons, 1954. pp. 85. \$.250.
- THE MANNER IS ORDINARY. By John LaFarge, S.J. New York. Harcourt, Brace and Company, 1954. pp. viii, 408. \$.475.
- MARRIAGE. Chicago, Ill. Fides Publishers, 1951. pp. 31. \$.25.
- THE MASS. Chicago, Ill. Fides Publishers, 1954. pp. 31. \$.25.
- MISSION FOR MARGARET. By Mary Fabyan Windeatt. St. Meinrad, Ind. Grail Publication, 1953. pp. 230. \$.3.00.
- THE SECOND CONQUEST. By Louis de Wohl. New York. J. B. Lippincott Co., 1954. pp. 239. \$.3.00.
- SHORT STORIES FOR THE FAMILY. Edited by John F. Fink. Huntington, Ind. Our Sunday Visitor Press, 1953. pp. 159. \$.1.00.

CLOISTER **CHRONICLE**

ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. R. G. Quinn, O.P., Rev. J. B. Larnen, O.P., Rev. W. A. McLoughlin, O.P., and to the Rev. E. S. Dorsey, O.P., on the death of their fathers; to the Revs. W. F. and G. H. Kopfman, O.P., and to the Rev. J. R. Grace, O.P., on the death of their mothers; and to the Rev. J. J. Sullivan, O.P., Rev. C. V. Fennell, O.P., and to the Rev. J. H. O'Callahan, O.P., on the death of their brothers; and to the Rev. E. A. McDermott, O.P., on the death of his sister.

ELECTIONS The Very Rev. V. M. Raetz, O.P., has been reelected and confirmed Prior of St. Antoninus Priory, Newark, N. J. The Very Reverend J. A. Nowlen, O.P., has been reelected and confirmed Prior of Sacred Heart Priory, Jersey City, New Jersey.

SILVER ANNIVERSARY The Fathers and Brothers of the Province extend their congratulations to the Rev. D. B. McCarthy, O.P., Rev. T. C. McGowan, O.P., Rev. J. R. Smith, O.P., Very Rev. J. C. Kearney, O.P., Rev. J. F. Beever, O.P., Rev. L. L. Bernard, O.P., Very Rev. E. M. Hanley, O.P., Rev. A. R. McCaffrey, O.P., Rev. W. J. McLaughlin, O.P., Rev. J. B. Affleck, O.P., Very Rev. T. D. Gilligan, O.P., Very Rev. H. C. Boyd, O.P., Very Rev. R. M. McDermott, O.P., Rev. E. M. Heffernan, O.P., Rev. J. A. Manning, O.P., Rev. M. N. Connell, O.P., and to Rev. E. A. McDermott, O.P., who celebrated the twenty-fifth anniversary of their ordination to the Holy Priesthood on June 17.

VESTITION On February 28, in the Chapel of the House of Studies, Washington, D. C., the Very Rev. W. M. Conlon, O.P., Prior, conferred the habit of the Order on Brothers Richard Long and Kevin O'Connell, laybrothers.

ORDINATIONS On June 12, in St. Dominic's Church, Washington, D. C., the Most Rev. Bryan McEntegart, D.D., Rector of Catholic University, ordained the following students to the Holy Priesthood: Fathers Albert Farrell, Hugh Mulhern, Aloysius Driscoll, William Cronin, Lawrence Keitz, Thaddeus Murphy, Henry O'Brien, Clement Burns, Daniel Nelán, Jude Ferrick, and Joseph Jordan.

NEW STAFF The following students will form the *Dominicana* staff for the current year: Editor, Damian Lee; Associate Editors, Michael Jelly and Bonaventure Schepers; Book Review Editor, Declan Kane; Assistant Book Review Editors, Justin Hennessy and Norbert Mc Paul; Cloister Chronicle, Ignatius Beatty; Sisters' Chronicle, Charles Burke; Circulation Managers, Gabriel Westphall and Raymond Corr; Business Manager, Jerome McCann.

FEAST OF ST. THOMAS On March 7, a Solemn Mass was celebrated at the National Shrine of the Immaculate Conception, Washington, D. C., in honor of St. Thomas Aquinas. The Rev. H. I. Smith, O.P., was the celebrant, the Rev. T. E. Hennessy, O.P., was Deacon, and the Rev. R. V. Townsend, O.P., was Sub-Deacon. Brothers from the House of Studies served the Mass.

THEOLOGICAL INSTITUTES FOR SISTERS This summer our Fathers are inaugurating a new Institute of Theology for Sisters at St. John's College, Cleveland, Ohio. Other Institutes of Theology for Sisters will be conducted by our Fathers at the following places: Providence College, Providence, R. I.; Immaculata College, Immaculata, Pa.; Notre Dame College, Baltimore, Md.; Marywood College, Scranton, Pa.; Nazareth College, Louisville, Ky.; Marygrove College, Detroit, Mich.; Aquinas College, Grand Rapids, Mich.

INSTITUTE OF DOMINICAN SPIRITUALITY The Institute of Dominican Spirituality, which was begun last summer, will continue this year. It will be held at St. Mary of the Springs College, June 11 to 22, and at the Dominican College of San Rafael, August 10 to 21. As last year the professors will be drawn from St. Joseph's, Holy Name, and St. Albert's Provinces.

HOLY NAME PROVINCE

PROFESSION On March 22 the Very Reverend Patrick J. Kelly, Prior of the House of Studies, received the simple profession of Brother Raymond Bertheau, O.P., lay-brother.

NEW MAGAZINE On March 12 the first issue of "The Dominicans," a new vocational magazine published by the Province, appeared for circulation. Eight pages long and mainly pictorial in layout, the magazine will appear three times a year and each issue will develop some phase of Dominican life and work.

ORDINATIONS The Most Reverend Hugh A. Donohoe, auxiliary bishop of San Francisco, on April 3 ordained to the diaconate Brother Eladio Neira-Zamora, O.P., and to the orders of Acolyte and Exorcist Brothers Jerome Phillips, O.P., Philip O'Donnell, O.P., Chrysostom Raftery, O.P., Dennis Cabezon-Garcia, O.P., Rufino Cosgaya-Mencia, O.P., Hilary Martin, O.P., Basil Lamb, O.P., Richard Farmer, O.P., Gregory Moore, O.P., and Damian Girard, O.P. The ordinations were held at St. Patrick's Major Seminary in Menlo Park.

FATIMA ROSARY CONGRESS The Very Reverend Joseph Fulton, O.P., Provincial, together with the Very Reverend Francis Ward, O.P., and the Very Reverend Paul Duffner, O.P., took part in the Rosary Congress held at Fatima, May 9th to 13th under the sponsorship of the Order to stimulate and centralize the Order's work in promoting devotion to Our Lady and her rosary.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their prayers and sympathy to the Very Rev. J. N. Morgenthaler, O.P., the Very Rev.

J. W. Curran, O.P., the Very Rev. R. T. A. Murphy, O.P., the Rev. Fathers J. M. Scannell, O.P., and C. A. Myers, O.P., and to Bro. Thomas Martin, O.P., on the death of their mothers; to the Very Rev. J. R. Gillis, O.P., and the Rev. G. V. Hartke, O.P., on the death of their fathers.

ORDINATION The Rev. Matthias Simlik, O.P., was ordained to the sacred Priesthood in Rome on February 14.

MISSIONS The Province has been honored by the appointment of the Right Rev. Msgr. Thaddeus E. Lawton, O.P., as first Prefect Apostolic of Sokoto, Nigeria, British West Africa. The mission at Yaba, Nigeria, has been raised to the status of a parish and attached to the Order. The Rev. M. J. Dempsey, O.P., was solemnly installed as pastor.

SILVER JUBILEE The members of St. Albert's Province offer their congratulations to the Very Rev. Fathers J. A. Driscoll, O.P., J. I. Reardon, O.P., J. B. Walker, O.P., J. N. Walsh, O.P., and to the Rev. L. E. Nugent, O.P., who celebrated the 25th anniversary of their ordination to the Priesthood on June 17.

PROFESSIONS & VESTITIONS On March 6 Bro. Edward Andersen, O.P., laybrother, renewed his simple profession of vows to the Very Rev. J. A. Driscoll, O.P., at St. Rose Priory, Dubuque, Iowa. At the Dominican House of Studies, River Forest, Ill., the Very Rev. G. R. Joubert, O.P., Prior, received the simple profession of Bro. Damian Beaudry, O.P., laybrother, on March 16 and clothed the following with the laybrother's habit: Bro. Joseph Francis Harris, O.P., on March 16; Bro. Nicholas Morgan, O.P., on April 19; and Bro. Lawrence Krish, O.P., on April 30.

FOREIGN CHRONICLE

PORTUGAL The Canadian Province has restored the Portuguese Province of the Order, reopening the Novitiate and House of Studies, now located at Fatima, after one hundred and fifty years.

The Order held a Rosary Congress from May 9 to 13 in Fatima. The main purpose of the meeting was to study and evaluate various methods for promoting devotion to the Rosary, especially during the Marian Year.

FORMOSA The Spanish Dominicans have assumed the direction of a new regional seminary on Formosa, which has greatly strengthened the missionary activity of the Church there.

ROME In accordance with the Holy City's celebration of the Marian Year, the Angelicum has been sponsoring a very successful series of lectures in honor of the Blessed Virgin Virgin.

SISTERS' CHRONICLE

Monastery of Our Lady of the Rosary, Summit, N. J.

Mother Mary Reginald of the Rosary celebrated the Silver Jubilee of her religious profession on January 26.

One of the best loved Marian Shrines in the United States, Rosary Shrine has drawn numerous pilgrims from New Jersey and adjacent States since the proclamation of the Marian Year. On March 7, fifteen members of the Newman Club of New Jersey came on pilgrimage for the entire day and assisted at Holy Mass and Holy Hour devotions in the afternoon. On March 9, seventy-five girls with five Sisters came on special pilgrimages and stayed for Benediction of the Most Blessed Sacrament. On March 31, fifty members of the St. Vincent's Hospital Auxiliary made a pilgrimage to the Rosary Shrine conducted by the Rev. Thomas E. Davis, moderator, who arranged a special Holy Hour service in the Nuns' Adoration Chapel. On April 4, Rosary Altar Societies from four different New Jersey parishes—Holy Cross, Mountain View; St. Paul the Apostle, Irvington; St. Virgilius, Morris Plains; Church of the Assumption, Morristown. In addition, the Rosary Altar Society of St. Theresa's Church, Summit, N.J., makes a pilgrimage to the Shrine every Saturday. The Shrine of Our Lady of the Rosary is listed among the one hundred and nineteen places of pilgrimages in the recent book *Catholic Shrines in the United States and Canada* by Rev. Francis Beauchesne Thornton.

Congregation of St. Mary of the Springs, Columbus, Ohio

St. Mary's will again be host to the Institute of Dominican Spirituality to be held June 11-22.

Rev. Mother Aloyse has acceded to Bishop Ready's request to staff the new Watterson High School in Columbus which will open next fall.

Sister Angelica Corbett died at the Motherhouse April 3 in the sixty-second year of her religious profession. R.I.P.

Father Urban Nagle, O.P., chaplain, inaugurated the Easter Vigil services at St. Mary's this year.

Sister Estelle participated in the Poet's Forum held at Hunter College, New York City, May 8, as part of the Twentieth Anniversary celebration of SPIRIT, publication of the Catholic Poetry Society of America.

Delegates to the National Catholic Education Association in Chicago, April 19-21 were Sisters Coralita and Boniface from the Community; Sisters Lucia and Francis de Sales from Albertus Magnus College; Sisters Angelita and Sylvina from the College of St. Mary of the Springs; Sisters Augustine and James Marie from Eagle Park, Ossining, N. Y., and Sister Mary Norma from Dominican Academy, New York, N. Y.

The Ohio College Association and twenty-two allied societies held their annual convention at St. Mary of the Springs April 2 and 3. Dr. Ralph Bunche was the principal speaker.

Sisters Mary Kenneth and Margaret Ann will do catechetical work in outlying districts of Ohio this summer, assisted by students from the College of St. Mary of the Springs.

Congregation of the Dominican Sisters of St. Catherine of Siena, Kenosha, Wisconsin

The Right Rev. Monsignor Thaddeus Lawton, O.P., spent a few days at the Motherhouse. During his visit, he showed movies of the Dominican missions in Africa and told of his future work in Sokoto, Nigeria. He was accompanied by Father Geary, O.P., and Father Scannell, O.P.

A beautiful shrine of Our Lady of Fatima was erected on the spacious grounds of Holy Rosary Hospital, Ontario, Oregon, in honor of the Marian Year.

"The Message of Fatima" a pageant in four acts was presented by the students of St. Mary's School, Taft, California. This play was voted one of the most outstanding productions by school children because of the beauty of presentation and excellence of characterization.

In March, 1954, the teaching Sisters of Thomas McCarthy Memorial School, Hanford, California moved into their new convent.

A new chapel was recently added to Our Lady of Fatima Villa, Saratoga, California.

The staff room of the medical building built in 1953 by the Sisters of Mercy Hospital, Merced, California has been used for Communion Breakfasts for the Holy Name Society of the nearby Air Base as well as for the meetings of the local Knights of Columbus.

Our Lady of the Elms, Akron, Ohio

Sisters Alberta and Marianne attended the Columbia Scholastic Press Association Convention in New York City, March 11-13.

Mother Clare and Sister Bernice attended the North Central Association Convention in Chicago, March 23-25.

The Music Educators National Conference held March 27-31 in Chicago was attended by Sister M. Paul.

The National Catholic Education Association Convention held during Easter Week in Chicago was attended by Sisters M. Edith, Bernice and Dominica.

Congregation of the Most Holy Name of Jesus, San Rafael, California

On January 25, Sister Mary Edward, O.P., former Librarian at the Dominican College, died at the age of 90. R.I.P.

The corner stone of the new chapel at Santa Catalina School, Monterey, was laid on March 13. Very Rev. J. J. Fulton, O.P., Provincial of the Holy Name Province, officiated at the ceremony.

St. Catherine's Academy in Benicia celebrated its centennial on April 24. Rev. John J. Walsh, O.P., was the preacher at the solemn Mass of Thanksgiving.

The second session of the Institute of Dominican Spirituality will open at Dominican College on August 10 and continue through August 21. The faculty will consist of the Very Rev. Philip F. Mulhern, O.P., Regent of the Dominican House of Studies in Washington, D. C., director; Very Rev. Paul K. Meagher, O.P., Regent of the College of St. Albert, Oakland, Calif.; Very Rev. James R. Gillis, O.P., of St. Rose Priory, Dubuque, Iowa; Very Rev. Paul Zammit, O.P., and Rev. Paul Starrs, O.P., from the College of St. Albert. The seminars will be on the Rule of St. Augustine, Religious Poverty and the Common Life.

The Confraternity of Christian Doctrine will hold a Leadership Course in conjunction with the regular summer session of graduate and undergraduate work, June 29-August 8. Rev. John Scanlan, Director of the Confraternity in the Archdiocese of San Francisco, will supervise the course.

Congregation of the Sisters of St. Dominic of Blauvelt, New York

In February, 1954, Sister Lawrence Marie, O.P., was Program Chairman for an Air Age Education Institute conducted at Idlewild International Air Port for Supervisors of Catholic Schools in the New York area.

On March 6, eve of the feast of St. Thomas Aquinas, the Dominican Junior College of Blauvelt, New York held its first Convocation. Rev. Mother M. Geraldine, O.P., President, presided and Sister Lawrence Marie, O.P., Vice-President, acted as chairman. The Convocation Theme was, "The Forming of Saint Thomas Aquinas and His Influence on the World." The following papers were read:

1. The Voice of the Great St. Dominic calls to St. Thomas
by Sister M. Geronima, O.P.
2. Albert the Great—Teacher of St. Thomas
by Sister M. Clarissa, O.P.
3. St. Thomas, Saint and Scholar
by Sister M. Redempta, O.P.
4. The World Looks at St. Thomas
by Sister M. Dominica, O.P.

The program was interspersed with musical selections, tableaux and the dramatization based on the life of St. Thomas.

On March 9 and 10, Sister M. Thomasita, O.P., conducted an Institute for Workers from the Department of Welfare of the City of New York.

On April 13, 1954, ground was broken for the new wing to be added to the main convent building at the Motherhouse. At the same time ground was also broken for the erection of a college building here at the Motherhouse. The estimated cost of both projects is \$900,000.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

The Rev. Richard Vahey, O.P., gave the three-day Student Retreat at Mt. St. Mary, beginning on Ash Wednesday.

The Rev. Hugh Halton, O.P., of Princeton University, was guest speaker at the Communion Breakfast on Alumnae Day, Mary's Day, May 8, at Mt. St. Mary-on-the-Hudson.

Players Incorporated presented Moliere's *The Miser* in the Mt. St. Mary Auditorium on April 30. This is the fifth successive year that the Players have appeared at the Mount.

Sister Mary Vincent and Sister Margaret Michael attended the 87th Convocation of the Board of Regents at Albany on April 9.

Sisters Mary Vincent, O.P., and Mary Francis, O.P., attended the 51st Convention of the N.C.E.A. in Chicago Easter Week.

A symposium "To Mirror Mary"—Mary and the Adolescent—was held at Mt. St. Mary on April 8. Eight Catholic Girls High Schools in the area were invited to send students and representatives for the panel discussion. Over 500 girls and 40

Sisters were present for a most successful afternoon gathering. Sister Mary Consilia, O.P., was discussion leader.

A Mt. St. Mary Forum on Mary was held on Saturday, April 24 in the Bishop Dunn Memorial Auditorium, Newburgh, N. Y., for the Sisters of this Community, with Sisters from other Communities also in attendance. With no formal talks or papers, the Sisters in open round table discussion sought to find in Mary's life, incentives for the high school or college girl to imitate Mary.

Sister Mary Bertrand Jennick, O.P., died on March 13 in the 52nd year of her religious profession and Sister Mary Leo Niedworok, O.P., died on April 22 in the 52nd year of her profession. R.I.P.

Monastery of Our Lady of Grace, North Guilford, Conn.

On January 11, forty charter members of "The Lady of Grace Crusaders" under the leadership of Dr. Joseph Higgins attended High Mass and a Communion Breakfast served at the Monastery Tertiary House. The Crusaders have undertaken to provide all necessary medical care and infirmary equipment for the cloistered nuns, so that it may not be necessary to leave the enclosure except for major operations. Mayor Richard J. Lee of New Haven is honorary chairman of the Crusaders.

On May 1st, Sr. Mary of the Eucharist made profession of solemn vows. Sr. Mary Veronica of the Holy Face and Sr. Mary of God made profession of temporary vows. Sr. Mary Daniel of Jesus made profession of temporary vows as an extern sister. Sr. Mary Christopher and Sr. Mary Paul received the Habit and Sr. Mary Imelda received the Habit as an extern sister. The Very Rev. Msgr. John Hynes officiated as representative of Archbishop O'Brien. Rev. John B. Mulgrew, O.P., Chaplain of the Monastery, sang the High Mass, and Rev. Vincent Donovan, O.P., preached the sermon.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

Weekly during March the Rev. Raymond Smith, O.P., led the college students in radio panel discussions on Faith.

At the March fourteenth investiture of the Right Rev. Thaddeus Lawton, O.P., Prefect Apostolic of Sokoto, Nigeria, there were more than fifty sisters of the congregation in attendance.

Besides the many sisters missioned in the Chicago archdioceses, Sisters Clarita, Eleanor, Angeline, Albertina, Catharine Gertrude, Leo Marie, Albertus Magnus, Suzanne, Leonarda, Theodore, Francis Raphael, and Marita participated in the Annual N.C.E.A. Convention of April 19-22, held in Chicago, Illinois.

Late in April Rev. Mother Margaret Elizabeth and Sister Paschal, First Councillor, made the constitutional visitation to the mission Aguadilla, Puerto Rico.

Sister Mercedes Duffin died on March 26 in the 20th year of her religious profession. R.I.P.

The General Council has completed transactions for the purchase of a new site, Southside Drive, Louisville, Kentucky, on which to construct a modern high school building to replace that of Holy Rosary Academy, Fourth Street.

Under the administration of Sister Catharine Joseph, Rosary Hospital, Campbellsville, Kentucky, has begun work on an addition. This new structure consists of the nurses' home and additional hospital beds.

The Dominican Academy, Plainville, Massachusetts, has been completed and is ready for the September session.

During the Easter Vacation the communities of the congregation elected delegates for the General Chapter to be held at the Motherhouse the last of June.

The Rev. Dominic Hughes, O.P., will direct a course in Spiritual Theology during the summer session.

St. Cecilia Congregation, Nashville, Tennessee

Sister Columba Doody, O.P., died on February 18, in the forty-ninth year of her religious profession. R.I.P.

The Rev. Francis Shea, principal of Father Ryan High School, Nashville, was celebrant of the Holy Week services held in the St. Cecilia Convent Chapel.

The Very Rev. John H. Healy, O.P., of New York, was a guest of the Sisters during Holy Week.

Sister Miriam, O.P., Community supervisor of schools, attended the annual meeting of the N.C.E.A. Convention, held in Chicago, April 19-22. While in Chicago she was the guest of the Dominican Sisters of the St. Cecilia Congregation who conduct St. Ailbe School, on Harper Avenue.

The annual piano auditions sponsored by the National Guild of Piano Teachers were held at St. Cecilia Academy on May 4 and 5. Mr. Stuart Pratt, head of the music department of Meredith College, Raleigh, North Carolina, was the adjudicator. Sister Anastasia, head of the music department of St. Cecilia Academy, and Sister Reginald, assistant music teacher, are members of the National Guild of Piano Teachers.

The ninety-fourth annual commencement exercises of St. Cecilia Academy were held on the morning of May 28, in the Academy chapel. The Most Rev. William L. Adrian, D.D., celebrated the commencement Mass, and presented diplomas to the nineteen graduates. He also presented scholarship awards to seven of the young lady graduates who were members of the National Honor Society of Secondary Schools.

Miss Myrna Mejia, of Guatemala, Central America, a member of the senior class of St. Cecilia Academy, reigned as May Queen of the annual May Day festival held on the Academy grounds on May 24. Miss Mejia is one of three South American girls who were graduated from St. Cecilia Academy this year.

The Nashville Catholic Library Unit of the National Catholic Library Association met at St. Cecilia Academy on May 6.

Sister Mary Elizabeth, O.P., head of the Art Department of St. Cecilia Academy, will teach in the summer school to be conducted by the Catholic Committee of the South at Loyola University, New Orleans, June 14-July 23.

Sister Dorothea, O.P., a member of the faculty of St. Cecilia Academy, and Sister Thomas Aquinas, O.P., a member of the faculty of Notre Dame High School, Chattanooga, will teach in Siena College, Memphis, during the summer session.

Congregation of St. Mary, New Orleans, Louisiana

March 14-19 faculty and college students observed Marian Week. One of the principal events was a pilgrimage to the Shrine of Our Lady of Prompt Succor at Ursuline Convent.

On March 25, 26, Sister Mary John, O.P., attended the biennial state convention of the Louisiana unit of the National Catholic Music Educators' Association held in Baton Rouge, La. Sister was elected First Vice-President of the Louisiana Unit.

During Easter Week Sister Mary Philip, O.P., attended the convention of the American Association of Collegiate Registrars held in St. Louis, Mo.; Sister Mary Peter, O.P., Sister Mary Alexiadia, O.P., Sister Mary Louise, O.P., and Sister Mary de Lourdes, O.P., attended the National Catholic Educational Convention in Chicago; Sister Mary Beatrice, O.P., and Sister Mary Evangelist, O.P., attended the Catholic Renaissance Symposium in Philadelphia.

On Friday, April 30, in the Convent Chapel Solemn High Mass was celebrated for the Golden Jubilee of Religious Profession of Sister Mary Joseph Quaid, O.P. Rev. Edward Anselm Vitie, O.P., was celebrant, Rev. Leo Martin Shea, O.P., deacon and Rev. Raymond E. Kavanagh, O.P., subdeacon. Fr. Kavanagh delivered the sermon.

Congregation of the Holy Cross, Amityville, N. Y.

From March 7 to 30, Rev. Mother M. Anselma, O.P., Prioress General, and Rev. Mother M. Bernadette de Lourdes, O.P., and Sister M. Francis Regis, O.P., visited Puerto Rico to conduct the biennial visitation of the convents and schools conducted by the Sisters of the Congregation in the Dioceses of Ponce and San Juan.

On the feast of Our Lady's Annunciation, Bishop McManus of Ponce, and Bishop Davis of San Juan, were present for the ceremony of the blessing of the new library building "Valdes Hall" of the Catholic University of Ponce, Puerto Rico.

At the Round-table of Science held at Loughlin Memorial High School, Brooklyn, N. Y., on April 9, Sister M. Cherubim Rita, O.P., read and discussed a paper entitled "The 1954 Regents Physics Examination."

During Easter Week, a large delegation of Sisters of the Congregation attended the National Catholic Education Association Convention in Chicago. At the election of officers of the Catholic Business Education Association, Sister M. Dorothy, O.P., was elected as National President of the Association for the year 1954-1955.

In San Juan, Puerto Rico, the Sisters attended the Mass of thanksgiving offered by His Excellency, Most Rev. Peter Davis of San Juan on the occasion of the Most Rev. Bishop's Silver Sacerdotal Jubilee on April 25.

Mother M. Anselma, O.P., was present at the episcopal consecration of His Excellency, Most Rev. Joseph M. Pernicone, D.D., Auxiliary Bishop to the Archbishop of New York in St. Patrick's Cathedral, May 5.

From March through June, twelve retreats were conducted at Our Lady of Prouille Retreat House, Amityville, for business women, high school students and student nurses.

In the Creative Writing Contest held by the English Department of St. John's University, Brooklyn, a Fifty Dollar check was awarded to Sister Mary Placide, O.P., for her Marian Year entitled "Inspired With This Confidence."

Since February the following Sisters have died: Mother M. Pulcheria, Sisters M. Rosarita, Hermenegild, Balbina, Liberata, Seraphica, Eugenia and Brigitta. R.I.P.

Dominican Nuns of the Perpetual Rosary, Buffalo, New York

The chaplain of the monastery, Very Rev. Albert Drexelius, is returning in June after a trip to Rome where he reported concerning his work as Religious Assistant to the Sacred Congregation of Religious. Father was the bearer of a spiritual bouquet which the community sent to His Holiness, Pope Pius XII, and of

another to the Master General of the Order. This latter was threefold, uniting the greetings and prayers of the two Third Order Chapters attached to the monastery, the Immaculate Heart and the Holy Spirit (Priests') with those of the community. The generosity of these tertiaries and other friends of the community made it possible for Father to take with him a large purse to be distributed among the needy monasteries of the Order, both of the Fathers and the Nuns. Rev. David Kenney, O.P., acted as temporary chaplain during Fr. Drexelius' absence.

One choir postulant, Miss Keyna Beierl, received the holy habit recently.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

Nine girls entered the postulancy on February 2. They will receive the habit on August 4.

Through the invitation of Most Rev. William A. O'Connor, Ph.D., members of the novitiate were able to attend the blessing of the oils in the cathedral on Holy Thursday and the administration of the sacrament of Holy Orders in May.

More than a hundred members of Sacred Heart Convent chapter of the Third Order attended a day of recollection on Laetare Sunday, March 28, in Siena Hall Chapel. Father John Bonée, O.P., River Forest, Illinois, the 1953-54 lecturer for the Sacred Heart Chapter of the Thomist Association, gave the conferences.

Mother M. Imelda and Sister M. Aurelia, supervisor of schools, attended the dedicatory ceremonies of Alverno College, Milwaukee, Wisconsin.

Since the annual meeting of the National Catholic Educational Association was held in Chicago, about a hundred and fifty of the teaching sisters in the area availed themselves of the opportunity to attend. In several of the dioceses, schools, were dismissed in order to make possible the sisters' attendance.

Most Rev. John B. Franz, D.D., Dodge City, Kansas, was a visitor at the mother-house on May 1 and the principal speaker at the May crowning ceremonies which took place on the convent grounds.

On May 5, at the invitation of the Most Rev. William A. O'Connor, the entire student body of Sacred Heart Academy, accompanied by the faculty, made a pilgrimage to the Cathedral of the Immaculate Conception in commemoration of the Marian Year. The Rosary was recited aloud throughout the entire march of twenty-six city blocks. His Excellency presided at the ceremonies in the cathedral. The pilgrimage will be repeated in October.

On May 5, the Most Rev. Richard Gerow, D.D., Bishop of Natchez, dedicated the new St. Dominic Hospital in Jackson, Mississippi. In April, 1946, eight sisters took over the supervision of the old Jackson Infirmary and from this humble beginning has grown the new modern St. Dominic Hospital with eighteen sisters serving and comforting the sick of Jackson.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

In the 13th annual science talent search sponsored by the Westinghouse Electric Corporation, Edward P. Scanlon, a 1950 graduate of St. Albert the Great School, Minneapolis, and now a senior at LaSalle High School, was named "one of the nation's most promising future scientists."

Participating in a Science Fair at Cedar Rapids, Iowa, five pupils of Sacred Heart High School, Rockwell, Iowa, received awards. A total of 135 projects from various schools has been submitted.

In the annual High School Mathematics Contest, Chicago, March 3, Trinity High School placed, first; Visitation High School, second.

Central High School Anaconda, Montana, ranked first in drama, second in debate, and third in extemporaneous speaking in a recent drama festival sponsored by Carroll College, Helena.

Betty Courtney, Rosary College '52, received appointment to a fellowship at Bryn Mawr College; also a Fulbright award for graduate study in Greece, 1954-1955.

In December, Sister Gregoire was elected to a three-year term as vice-president of the French Honor Society, Pi Delta Phi. Sister Juliette is president-elect of the National Catholic Council on Home Economics. Sister Honorius has been appointed secretary-treasurer of the Illinois Unit of the National Catholic Music Educators Association.

Sister Melchior's translation of the Letters of St. Ambrose, which will form part of the series, *The Fathers of the Church*, has gone to press.

Dr. Anton C. Pegis, President of the Pontifical Institute of Medieval Studies, Toronto, was guest-speaker at Rosary College for the feast of St. Thomas Aquinas. On the evening of March 6 he spoke on "St. Thomas and Community Learning;" at the convocation following the High Mass of the Feast his subject was "St. Thomas and the Notion of Man."

On March 14 a number of Sisters attended the impressive ceremony at St. Pius Church, Chicago, when the Very Rev. Provincial invested Right Rev. Msgr. Thaddeus Lawton, O.P., as Prefect Apostolic of the Dominican Prefecture of Sokoto, Nigeria.

Dr. Ruth Mary Fox, T.O.P., graduate of St. Clara College and for more than thirty years professor of English at Milwaukee State Teachers College, is spending some months in Florence, Italy, engaged in research preparatory to writing a book, "Dante the Layman Points the Way." She is resident at Pius XII Institute, Villa Schifanoia.

Among the fifteen winners in a recent Madison diocesan Vocation Poster Contest, open to pupils of high schools and the intermediate grades, five were St. Clara Academy girls, art pupils of Sister Dolora. About 1000 entries had been made.

Marking a "first" as a high school enterprise, our high school at Faribault, Minnesota, sponsored a Rural Life Day, March 16, which was attended by nearly two hundred.

On March 27, the 15th annual conference of our secondary school principals and teachers was held at Trinity High School. Guest-speakers included Right Rev. Gerald Benkert, O.S.B., Abbot of Marmion Abbey, Aurora, Illinois; Rev. Barnabas Mary, C.P., of the Passionist Monastery, Chicago; Dr. Vera M. Binks, Director of Education, Springfield, Illinois, and Rev. Jordan Aumann, O.P., of the College of St. Teresa, Winona, Minnesota. The conference was closed by Benediction of the Blessed Sacrament, given by Rev. Paul Hinnebusch, O.P., chaplain of Trinity High School.

Golden jubilarians of the year include Sisters Mary Mariola Dobbin, Clarine Steil, Pauline Collins, Delphine Whelan, Verda Lynch, Edith Devlin, Elise Reis, Anna Rose Schaeffers, Benincasa Kerwin, Helene Clancy, Joseph Toomey, Thomasia O'Brien, Geneveffa Quille, Adeline Kean, Siena Noll, Antonilla Sullivan, and David O'Leary. An observance in anticipation of the jubilee dates was held at St. Clara on Easter Tuesday, April 20, to which the golden and silver jubilarians of the motherhouse and of St. Dominic Villa were invited. The Rev. A. A. Norton, O.P., sang the solemn high Mass, and the Very Rev. Provincial Father Hughes preached. Present also and assisting were Very Rev. James B. Connolly, O.P., P.G.,

and Rev. Robert W. Mulvey, O.P., chaplains; also, the Very Rev. James B. Walker, O.P., of River Forest. The entire silver jubilee group includes forty-eight Sisters.

Recent deaths included those of Sisters Mary Placide Quille, and Anselm Revord. R.I.P.

On April 25 ground was broken for a new high school at Whitefish Bay, Wisconsin. Designed to accommodate 1000 pupils, it will be coeducational and will serve the adjoining parishes of Shorewood, Fox Point, and Glendale, as well as the Bay.

The Most Rev. Raymund Hillinger, Bishop of Rockford, presided at the St. Clara Academy commencement, June 3, preached, and conferred the honors of graduation.

and the other two, which are the only ones that are not in the same class as the first two, are the only ones that are not in the same class as the first two.

The first of these is the only one that is not in the same class as the first two.

The second of these is the only one that is not in the same class as the first two.

The third of these is the only one that is not in the same class as the first two.

The fourth of these is the only one that is not in the same class as the first two.

The fifth of these is the only one that is not in the same class as the first two.

The sixth of these is the only one that is not in the same class as the first two.

The seventh of these is the only one that is not in the same class as the first two.

The eighth of these is the only one that is not in the same class as the first two.

The ninth of these is the only one that is not in the same class as the first two.

The tenth of these is the only one that is not in the same class as the first two.

The eleventh of these is the only one that is not in the same class as the first two.

The twelfth of these is the only one that is not in the same class as the first two.

The thirteenth of these is the only one that is not in the same class as the first two.

The fourteenth of these is the only one that is not in the same class as the first two.

The fifteenth of these is the only one that is not in the same class as the first two.

The sixteenth of these is the only one that is not in the same class as the first two.

The seventeenth of these is the only one that is not in the same class as the first two.

